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JULY, 1853.

PROCEEDINGS OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.—SESSION XXX.

Chicago, Ill., May 25, 1853, 7½ o'clock, P. M.

The General Synod of the Reformed Presbyterian Church in North America met, pursuant to adjournment, in the First Reformed Presbyterian Church, and was opened with a sermon by the Moderator, Rev. George Scott, from Colossians iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

After sermon the Moderator constituted the Synod by prayer, whereupon Synod adjourned, to meet in the same place to-morrow at 9 o'clock, A. M., the Moderator concluding by prayer.

Same place, 9 o'clock, A. M.

Synod met, and was opened by prayer. The minutes of last meeting were read and approved. Proceeded to ascertain the members, when it appeared that the following appointments had been made by the respective Presbyteries:—

Northern Presbytery—Rev. Dr. M'Leod, A. G. Wylie, A. Clarke, J. A. Crawford, D. J. Patterson, H. Gordon, R. A. Hill, S. L. Finney, A. R. Gailey—General Alternate, W. S. Darragh, Ministers; and W. Agnew, D. Stewart, J. Currie, N. M'Dowel, W. Mathews, T. Cumming, W. Cunningham, W. Craig, J. W. King, Ruling Elders.

Philadelphia Presbytery—Rev. Dr. Crawford, T. W. J. Wylie, W. Sterret, R. J. Black, M. Smyth, R. Patterson, A. G. M'Auley, Ministers; and G. H. Stuart, J. M'Kendrick, W. Montgomery, H. Alexander, R. Steenson, R. M'Coy, A. Alcorn, Ruling Elders.

Presbytery of Pittsburgh—Rev. Dr. Guthrie, G. Scott, Dr. Black, J. Hutchman, D. Herron, R. M'Cracken, J. Douglas, J. Nevin, A. Walker, D. Kennedy, G. R. M'Millan, Ministers; and W. Scott, H. Sterling, G. Adams, R. Mehard, R. Davis, W. Patton, S. Boyd, E. Radcliff, J. M'Fann, W. Hutchman, J. Waddel—Alternates, J. Scott, H. Dehaven, J. Kidd, H. Williams, J. Jordan, J. H. Gormley, T. Smith, W. M'Marlan, W. M'Kenzie, John Black, Ruling Elders.

Presbytery of Ohio.—Rev. Dr. Heron, H. M'Millan, G. M'Millan, E. Cooper, Ministers; and D. M'Millan, John Reed, Peter Gibson, S. Little—Alternates, John Little, John Orr, J. Cooke, J. M'Cune, Ruling Elders.

Western Presbytery.—Rev. Dr. M'Master, S. Wylie, J. M'Master, M. Harshaw, J. W. Morrison, A. M. Stewart, J. Pearson, J. M'Mil-

lan, J. S. Scott, Ministers; and J. Wilson, M. M'Millan, J. M'El-downey, R. Hamil, M. D.—Alternates, J. Clarke, A. Rome, G. Atchison, D. M'Clay, Ruling Elders.

Presbytery of Saharanpur—No representation.

The roll of Synod, as completed, is as follows:—Rev. Andrew W. Black, D. D., Ebenezer Cooper, John Douglas, Spencer L. Finney, Andrew R. Gailey, Henry Gordon, Thomas C. Guthrie, D. D., Michael Harshaw, Andrew Heron, D. D., David Herron, Josiah Hutchman, David Kennedy, Alexander G. M'Auley, John N. M'Leod, D. D., Gilbert M'Master, D. D., John M'Master, Gavin M'Millan, Hugh M'Millan, G. R. M'Millan, John M'Millan, John W. Morrison, John Nevin, Robert Patterson, James Pearson, George Scott, James S. Scott, Alexander M. Stewart, Matthew Smyth, Andrew Walker, Samuel Wylie, Andrew G. Wylie, Theodorus W. J. Wylie, Ministers; and Gabriel Adams, William Agnew, Hugh Alexander, John Black, William Craig, Robert Davis, Peter Gibson, Robert Hamil, M. D., William Mathews, Daniel M'Millan, Milton M'Millan, John M'El-downey, John Orr, Andrew Rome, William Patton, William Scott, Thomas Smith, Henry Sterling, James Waddel, John Willson, Ruling Elders.

Proceeded to the choice of Officers. Whereupon Rev. Andrew W. Black, D. D., was chosen Moderator, Rev. John N. M'Leod, D. D., Stated, and Rev. John M'Millan, Assistant, Clerks.

The minutes of the last meeting of Synod were then read throughout, as already approved.

Resolved, That Synod take a recess for half an hour.

Resumed business, when the Moderator announced the Standing Committees, as follows:—

Committee on Foreign Correspondence—Rev. T. W. J. Wylie, H. M'Millan, G. H. Stuart.

Committee on Discipline—Rev. Dr. M'Master, Dr. Heron, G. Adams.

Committee on the Signs of the Times—Rev. J. W. Morrison, A. Walker, H. M'Millan, M. Smyth, S. L. Finney, H. Sterling, D. M'Millan, J. Wilson.

Committee on Theological Seminary—Rev. J. M'Master, H. M'Millan, A. G. Wylie, W. Agnew.

Committee on Presbyterian Reports—Rev. Dr. Guthrie, J. S. Scott, E. Cooper, D. Herron, John Black.

Committee on Devotional Exercises—Rev. J. Douglas, A. M. Stewart, M. Harshaw, J. Waddel.

Committee on Supplies—Rev. S. Wylie, G. Scott, A. G. Wylie, A. J. M'Auley, Dr. Heron.

Committee on Finance—Rev. G. Scott, W. Agnew, H. Sterling.

Auditing Committee—Messrs. P. Gibson, H. Alexander, W. Patton.

COMMITTEES ON PRESBYTERIAL RECORDS.

Northern Presbytery—Rev. J. Pearson, M. Harshaw, John Orr.

Philadelphia Presbytery—Rev. J. M'Master, G. R. M'Millan, Milton M'Millan.

Pittsburgh Presbytery—Rev. R. Patterson, G. M'Millan, J. Wilson.

Ohio Presbytery—Rev. A. G. Wylie, D. Herron, R. Davis.

Western Presbytery—Rev. M. Smyth, A. Walker, W. Mathews.

Proceeded to the consideration of unfinished business according to the docket of Stated Clerk.

The Committee on Foreign Correspondence, (Dr. M'Leod, chairman,) reported that no communication had been received from, or made to the transatlantic sister churches since last meeting of Synod. The injunction to the Committee to transmit a letter of encouragement to our brethren in India, was renewed.

The Committee to organize a Presbytery in New Brunswick and Nova Scotia, reported that circumstances had prevented the accomplishment of the object for the present. The Committee were discharged.

A request was presented from editors of the city papers, that a minute of the proceedings of Synod should be furnished them for daily publication. The request was granted, and Rev. A. M. Stewart, and H. Alexander, with the Stated Clerk, appointed a Committee to carry it into effect.

Resolved, That, until further ordered, the hours for the meetings of Synod shall be from 9 A. M. till 12 M., and from 3 P. M. till half past 5 P. M.

The report of the Committee on Secret Societies, laid over from last meeting of Synod, was taken up on a motion for its adoption.

The following was offered as a substitute for the report, and entertained by Synod:

Resolved, That this Synod disapprove of all Secret Societies, and warn their people against them. Pending this, it was moved and seconded that the further consideration of the subject be indefinitely postponed. Pending this, Synod adjourned, the Moderator concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved. Resumed the consideration of the motion to postpone, indefinitely, the Resolution respecting Secret Societies.

The following was offered as a substitute for the motion to postpone indefinitely:

Resolved, That Synod, abiding by the long existing law and practice of this church on this subject, in allowing no connexion, on the part of her members, with immoral associations, consider further legislation, at present, unnecessary. This being entertained, was adopted by Synod.

Rev. J. Nevin presented a report on a sustentation fund. It was accepted, and, on motion, laid on the table.

The proposition for amending the rules on the previous question, referred from last meeting, was taken up, whereupon it was

Resolved, That the further consideration of this subject be indefinitely postponed.

The Committee appointed to publish the Historical view, reported in part, and were continued.

Synod then adjourned, the Rev. Gavin M'Millan concluding by prayer.

Same place, May 27th, 9 o'clock, A. M.

Synod met, pursuant to adjournment, and was opened by prayer. Same members present as before, with the addition of Rev. J. Hutchman, Rev. H. Gordon, and Mr. William Craig.

Rev. Dr. M'Leod presented, in writing, his resignation as Professor of Theology in the Eastern Theological Seminary. Whereupon it was, on motion, *Resolved*, that the communication from the Professor be accepted and referred to the Committee on the Theological Seminary, appointed last year. The paper is as follows:—

To the General Synod of the Reformed Presbyterian church in North America, to meet in Chicago, Illinois, May 25th, 1853.

REVEREND FATHERS AND BRETHERN:—The undersigned respectfully resigns, into the hands of your venerable body, the appointment of Professor of Theology in the Eastern Theological Seminary, which you were pleased, by a unanimous vote, to bestow upon him, and which he has been endeavouring, for two years past, to discharge to the best of his abilities. Called to meet the labours of a numerous pastoral charge to which his first attentions are due, and which is as worthy of, as it is entitled to, his best exertions, he finds himself entirely unable to attend properly to the additional duties of the Professorate, under present arrangements. He, therefore, ceases to attempt it.

Profoundly impressed with the necessity of a school of theological education to the well-being, respectability and continued existence of your ecclesiastical organization, he prays God to guide you to a judicious issue of the projects now before you, in reference to these momentous interests. With becoming gratitude for the opportunities of usefulness to some of your rising ministry, which the office has furnished him, he subscribes himself,

Yours, in the gospel of Jesus Christ.

New York, May 20th, 1853.

JOHN N. M'LEOD.

Rev. Dr. M'Master made a statement respecting his connexion with the Theological Seminary of the West, returning thanks for the appointment, though it had never been formally accepted by him, and now leaving the whole subject in the hands of Synod.

On motion, Dr. M'Master's communication was referred to the Committee on the Seminary.

The Committee of Conference with the Associate Reformed and other churches, on the subject of Psalmody, presented their report. It was accepted, and Synod proceeded to its consideration on a motion for its adoption.

It was moved to amend the report by striking out so much as refers to the consideration of new versions of the Psalms, should such be presented.

A substitute for this was offered, on which the question of order was raised. The Moderator decided the substitute to be in order. An appeal was taken, and the chair sustained.

The previous question was called for and ordered by Synod. The main question was then put, and the report was adopted. It is as follows:

REPORT OF THE COMMITTEE ON PSALMODY.

The committee appointed to confer with a similar committee of the Associate Reformed church, on the subject of Psalmody, respectfully report:—

That they have received no communication from the brethren of our sister church upon the subject, and, consequently, have held no conference in regard to it. They believe, however, that it is one of great and general interest and importance, and that it requires the careful consideration of Synod. According to the decision made at last meeting we would recommend that no alteration be allowed in our present version, but we would not refuse to accept of additional versions if such shall be presented, provided that they be found, on careful examination, to be “more plain, smooth and agreeable to the text than any heretofore.” It is, therefore, recommended that the committee be continued, and that if any new versions be presented to them, they be authorized to receive, revise, and publish them in the Banner of the Covenant, as they may consider suitable; and that the further consideration of the subject be postponed until the next meeting of Synod. All which is respectfully submitted.

THE COMMITTEE.

The Committee on Devotional Exercises presented their report. It was accepted, and, after amendment, adopted. It is as follows:‡

REPORT OF COMMITTEE ON DEVOTIONAL EXERCISES.

The committee on devotional exercises respectfully report:—

That if we would enjoy the blessing of the King and Head of the Church, we must be frequently and earnestly engaged at a throne of heavenly and divine grace. Your committee would recommend, therefore, that, immediately after the opening of Synod, half an hour each day be spent in devotional exercises—the moderator appointing such persons as he may think proper to conduct them.

Your committee would also recommend that on Monday morning, immediately after the opening of Synod, two hours be spent in similar exercises.

The moderator to preside, and commence by singing.

Prayer—Rev. Dr. M'Master.

Address—Rev. Dr. Guthrie, on “Home Missions.”

Singing and Reading of the Scriptures—Rev. S. I. Finney.

Address—Rev. Rob't Patterson, on “Foreign Missions.”

Prayer and Reading of the Scriptures—Rev. David Kennedy.

Address on the Necessity of Ministerial Piety—Rev. Dr. Heron.

Prayer—Rev. John M'Master.

Singing—Rev. A. G. M'Auley.

Benediction—Rev. A. M. Stewart.

All which is respectfully submitted.

THE COMMITTEE.

The Presbyteries of Philadelphia, Ohio and Saharanpur presented their reports. They were severally adopted and referred to the Committee on Presbyterian Reports.

Synod then adjourned, Rev. H. Gordon concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

The Western and Pittsburgh Presbyteries presented their reports, which were accepted and referred to the Committee on Presbyterian Reports.

Resolved, That the Committee on the publication of the proceedings of Synod, in the city papers, be directed to procure copies of them for the use of the members of Synod.

The Committee on the Records of the Philadelphia, Western and Pittsburgh Presbyteries presented their reports, which were severally approved.

On motion of Rev. J. Nevin, it was

Resolved, That a Committee be appointed to inquire whether any action can be beneficially taken, by this Synod, on the subject of Sabbath desecration by railway travelling. The Committee are Rev. J. Nevin, H. M'Millan and H. Alexander.

Synod then adjourned, Rev. Dr. M'Master concluding by prayer.

Same place, May 28th, 1853, 9 o'clock, A. M.

Synod met, pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Proceeded to the devotional exercises, which were conducted by Rev. Dr. M'Master, A. G. Wylie, J. Pearson, and H. M'Millan.

Proceeded to business. The Northern Presbytery presented their report. It was accepted and referred to the Committee on Presbyterial Reports.

Communications asking supplies of preaching were presented from members of the church in Lincoln county, and also in Blount county, Tennessee. They were accepted and referred to the Committee on Supplies, with instructions to provide for granting the prayer of the petitioners.

The superintendents of the Eastern Theological Seminary presented their report. It was accepted and referred to the Committee on the Theological Seminary.

The report of Mr. James N. Gifford, Treasurer of the Eastern Theological Seminary, was presented. It was accepted and referred to the Auditing Committee.

The superintendents of the Western Seminary reported that they had no report to make.

Rev. J. Hutchman presented a paper on the subject of Psalmody, and moved its adoption by Synod.

Rev. George Scott presented a substitute, which was entertained by Synod. Pending the consideration of this, it was moved and seconded that this whole subject be laid on the table for the present.

As a substitute for the motion to lay on the table, the following was offered and entertained by Synod:

Resolved, That Synod adhere to the avowed principles and order of the church, on the subject of Psalmody, and direct a compliance with the 4th article of the "Directory for Worship," chapter 4th, page 17, which is as follows: "Singing the praises of God is an important and necessary part of divine worship. The book of Psalms is divinely appointed for this purpose. No imitation of the Psalms, or any other human composition, may be admitted into the exercise of religious worship." (Adopted, see P. M. session.) Pending this, Synod adjourned, the Moderator concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

Proceeded to the unfinished business, the motion on the subject of Psalmody. It was adopted. (See A. M. session.)

Rev. A. M. Stewart offered the following resolution:

Resolved, That Synod's understanding of the substitute adopted by Synod is the exclusive use, by divine appointment, of the book of Psalms, in the praise of God.

The following resolution was offered:

Resolved, That this proposition be laid on the table.

The ayes and noes, on the motion to lay on the table, were called for, and are as follow:

Ayes—The Moderator, E. Cooper, A. R. Gailey, Dr. Heron, D. Kennedy, A. G. M'Auley, Dr. M'Leod, Dr. M'Master, John M'Master, G. M'Millan, John Nevin, R. Patterson, George Scott, M. Smyth, A. Walker, S. Wylie, A. G. Wylie, T. W. J. Wylie; and John Black, William Craig, Peter Gibson, Daniel M'Millan, John Orr, A. Rome, H. Sterling, John Wilson—26.

Noes—H. Gordon, Dr. Guthrie, M. Harshaw, J. Hutchman, J. S. Scott, A. M. Stewart; and G. Adams, H. Alexander, W. Scott, W. Patton, J. Waddell—11.

Not voting—J. Douglas, H. M'Millan; and R. Davis, R. Hamil, M. D.—4. Several members absent.

Drs. M'Master, M'Leod, Rev. A. G. Wylie, and others, explained their vote to lay on the table, as meaning that they regarded the resolution as unnecessary, the proposition adopted by Synod covering the entire ground.

Rev. R. Patterson presented the reports of the Treasurer on Foreign Missions, also the report on Domestic Missions. They were severally accepted, and referred to the Auditing Committee.

He presented also the report of the Treasurer of Synod, exhibiting the old balance due on the Theological Seminary account. The report was accepted and referred to the Auditing Committee.

Resolved, That delinquent Presbyteries be directed to take up contributions at once, to defray these debts due to the Treasurer of Synod from the generous advances made by him.

Synod then adjourned, the Rev. Dr. Heron concluding by prayer.

Same place, May 30th, 1853, 9 o'clock, A. M.

Synod met, pursuant to adjournment, and was opened by prayer. The minutes of the last meeting were read and approved.

Proceeded to the devotional exercises according to schedule adopted. (See minutes of May 27th.)

In connexion with the devotional exercises, the reports of the Corresponding Secretary of the Board of Missions, and of the Agent of the Board, were read. (See documents in the Appendix.)

On motion of Rev. Dr. M'Master, *Resolved*, That a Committee be appointed to bring in a minute on the death of the Rev. Dr. S. B. Wylie, and report at the present session of Synod—Rev. Dr. M'Master was appointed to this service.

Resolved, That a Committee be appointed to bring in a minute on the death of Rev. George M. Lamb—Rev. Samuel Wylie was appointed to this service.

The Committee on Sabbath Desecration by railroad travelling presented their report. It was accepted, adopted, and is as follows:

REPORT OF COMMITTEE ON R. R. TRAVELLING.

The committee on Sabbath sanctification recommend the adoption of the following report:—

Synod believe the Sabbath of the Lord to be a divine institution of perpetual obligation. They regard it as a standing testimony for Christianity, and an efficient means of diffusing the truth and promoting practical godliness. They, therefore, view the rest of that holy day as an incalculable blessing of God to man, and they, consequently, feel deeply grieved at the gross desecration of it by public corporations in this highly favoured land.

Without overlooking other violations of the fourth commandment, Synod consider the ordinary running of railroad trains on the Sabbath as demanding special attention. They regard it as a deliberate offence against God, a great grievance to the minds of the godly, a snare to the conscience of professors of religion, and an invasion of the rights of the working-man, who is entitled to protection in the enjoyment, one day in seven, of the blessing of that rest which God has appointed for him. They believe it a sin and a crime, and an encouragement to sin and crime, and a fruitful source of fatal accidents, and a just occasion of the judgments of God being brought down upon our country; therefore,

Resolved, 1. That Synod express their decided approbation of the conduct of such companies as respect the sanctity of the Lord's day.

Resolved, 2. That Synod appoint the moderator and clerk, Rev. Drs. Black and McLeod, a committee to address a respectful communication to the President and Directors of the Pennsylvania Railroad Company and other Sabbath desecrating companies, and present them with a copy of this resolution against them, acquaint them with the views of our church, and earnestly solicit their early and serious attention to this subject.

Resolved, 3. That Synod authorize this committee to correspond with other ecclesiastical bodies and Sabbath-observance associations, with a view to concert of action, among the friends of Sabbath sanctification, on this and kindred subjects. All which is respectfully submitted by
THE COMMITTEE.

The Committee on the Signs of the Times presented their report. It was accepted, and, after amendment, adopted. It is as follows:

REPORT OF THE COMMITTEE ON THE SIGNS OF THE TIMES.

The committee on the *Signs of the Times* respectfully report:—

That the duty assigned them of noticing particularly the main occurrences of Divine Providence, and of reporting what their utterances are, is, at the present time, one of no common importance and difficulty. Though the GOD of Providence be never silent, his voice at some times is more audible and awful than at others. And the persuasion is general among Christians that, in this our day, God is doing something special and peculiar for the church and the race.

The political world needs to be studied now—the waters are heaving, which have long been in at least a comparative quiet. Changes not few nor customary have been made, and are making, the issues of which cannot be predicted. It is among the “signs of the times” that thrones are crumbling—that deep-rooted despotisms of the past have been shaken—that the human mind, so long enslaved, is learning to assert its rights, and to realize something of its actual dignity and power. It is true that checks have been given, seemingly, to freedom in its onward way, and that there has been a partial re-triumphing of declining tyranny; but justice has gained upon the whole, and the friends of GOD and man are encouraged. In all these movements the church is concerned; and it would be an interesting question, how far truth, as it works unseen and noiselessly, has had to do with them. There is enough in the occurrences of the present to encourage the student of prophecy to pore

and pray over those pictures of the future, which, though dim of necessity, are yet instructive and divine. GOD is doing his strange work. Nations are not independent of Him who rules the individual, and to whom the task is equally easy of controlling their policy and of ordering the steps of the obscurest. In this the church rejoices.

In the religious world, too, changes are great. The old contest between Heathenism and Christianity, and the Papacy and Protestantism, still continues, not only without abatement, but with increased fierceness. And we rejoice that the church is gaining—the activity in the missionary cause is great. Light is shining in on many a mind which Popery has beclouded, and men are breaking away from their servitude.

There is ground, therefore, for gratitude, and among the causes for it are these—that truth and virtue have their triumphs still—that effectual blows have been given to the man of sin, and that there seems a speedier preparation than heretofore for the coming of the day of the LORD. *Our own country*, too, is greatly blessed. During the past year no war shout has been heard—no scarcity has appalled us—no pestilence has smitten us—no check has been given to the arts—no chill has come upon honest industry—our foreign relations remain in their former friendliness—at home there is unity and peace, and, therefore, are we admired and feared abroad. And all this calls for gratitude.

But there are causes for sorrow and shame. There are myriads in darkness still, and the contributions of the church to the sacred cause of *Missions* are not proportionate to the demand made upon the sympathy and feeling of the pious. *Antichrist*, though tottering, is bold and lordly as in the past, and specious in his professions, and is marked by all his ancient and proverbial subtlety. And, as if it were not enough that his movement should be *aggressive*, there is a spurious or sickly protestantism which stretches out its hand and hails him as an ally.

To those who are interested in the education of the young and rising generation, it must be a ground of great sorrow to behold the mighty efforts which popery is now putting forth for the total abolition of our “common school” system of education. This is one of the most remarkable signs of our times. Your committee are, by no means, to be considered as endorsing the common school system in all its details, while, at the same time, they deprecate the efforts which have recently, and are now being made for its overthrow. The present agitation clearly indicates, that if it were only in her power, Rome would annihilate our form of presbyterian worship, and we would become the slaves of priestly influence and popish tyranny.

Another cause for fasting and humiliation is the present divided state of the church of Christ. Her divisions paralyze her energies, and render her exertions less efficient than they would otherwise be if animated by the Spirit of Jesus Christ, whose prayer for upwards of eighteen hundred years has been, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” The failure in the attempts at union among the more reformed churches, by conventional labours, is to be deeply regretted. And still more, that the prospect of organic union among these churches is, at present, any thing but flattering. But while there are many things to discourage we are not to despair of accomplishing the desired object. The common ground occupied by these churches is broad enough to warrant co-operation in conducting missions on a foreign field. And it is hereby recommended that Synod propose to our brethren, with whom, in days past, we have been labouring for the pacification and union of the church of God, co-operation in conducting the foreign missions of these several churches.

It is among the signs of the times and the causes of sorrow, that there is so large a portion of the church’s ministry seeking to model her after the type of

the church of the middle ages; and by insisting on forms and ceremonies and multiplying these, to obscure that spirituality which is her glory.

It is to be lamented that the odious law against the *fugitive slave* remains unrepealed—that church-members, in the exercise of the elective franchise, are so extensively regardless of the requisite moral qualifications in candidates for public offices in the State—that intemperance is apparently on the increase, and that Christians are too neglectful of the influence which they exert in view of the existing evils. And, most of all, must we bewail the greatness of our own personal iniquity—the feebleness of our faith—the coldness of our love to the LORD JESUS, and the dwarfishness of all the attainments of an individual Christianity.

Your committee recommend the third Thursday of November, or such other day as may be recommended by the Governors of the different States, be appointed to be observed as a day of public thanksgiving to God for all the goodness which he has caused to pass before us. And that the third Thursday of February, 1854, be appointed as a day of fasting, humiliation and prayer before God, on account of our personal, social, national and ecclesiastical transgressions.

Respectfully submitted by THE COMMITTEE.

The Committee of Supplies presented their report. It was accepted. Pending its consideration, Synod adjourned, Rev. J. S. Scott concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, pursuant to adjournment, and was opened by prayer. Same members present as before. The minutes of the last meeting were read and approved.

The Auditing Committee reported that they had examined the accounts and found them correct. (See documents A, B, C and D, Appendix.)

The report of the Committee on Supplies was re-committed for amendment.

On motion of Rev. T. W. J. Wylie, Rev. Dr. M'Master was added to the Committee of Foreign Correspondence to act as its chairman.

The Committee on the publication of the Synodical Sermon presented their report. It was accepted, and, on motion, laid on the table for the present.

Rev. H. M'Millan presented the following preamble and resolutions, which were seconded:

Whereas, the Rev. David Kennedy, a member of this Synod, in conducting the public worship of God on the previous Sabbath, in this city, did grossly violate the established order of this church in the use of human Psalmody, both before and after sermon, and in the presence of sundry members of this Synod; therefore,

Resolved, (That the seat of said D. Kennedy, in this Synod, be declared vacant, and that*) he be referred to the Pittsburgh Presbytery to be dealt with according to the order and discipline of the church in such a case.

Resolved, That the further consideration of this matter be made the order of the day for to-morrow at 10 o'clock, A. M.

Memorials from the session of the First Reformed Presbyterian church, Pittsburgh, and from John Little and eight other individuals of the congregation of Xenia, Ohio, requesting Synod to rescind the

* This clause was stricken out, and the remainder adopted. (See minutes May 31st, 3 o'clock, P. M.)

third resolution, passed at last Synod, in the case of Rev. W. Wilson, were presented, read and laid on the table.

A memorial signed by John P. Truesdale and twenty-four other individuals of the Reformed Presbyterian church, Austintown, Ohio, making a similar request, was presented and read. Whereupon the following resolution was offered:

Resolved, That, inasmuch as the memorial now presented (part of it having been stricken out by the person presenting it) is not in the form in which it came from the memorialists, it be returned to the person presenting it. Pending this, Synod adjourned, the Rev. A. G. Wylie concluding by prayer.

Same place, May 31st, 1853, 9 o'clock, A. M.

Synod met, pursuant to adjournment, and was opened by prayer. The minutes of the last meeting were read and approved.

Devotional exercises were attended to by the Moderator, Rev. E. Cooper, G. R. McMillan, and Dr. Guthrie.

Rev. Dr. McMaster reported a minute on the death of Rev. Dr. Wylie. It was approved unanimously. It is as follows:

REPORT ON THE DEATH OF REV. S. B. WYLIE, D. D.

Since the last meeting of this Synod, we have been called upon to weep over the decease of another venerated and beloved father of the Reformed Presbyterian church. The Reverend Samuel B. Wylie, D. D., the late pastor of the first Reformed Presbyterian church, Philadelphia, departed this life on October 13th, A. D. 1852, in the eightieth year of his age, full of days, full of the honours of a learned man, of an able and faithful minister of Christ, and of a well spent life; and full, too, of a calm, living, and joyful hope of a blessed immortality.

This record of affectionate regard is not the place for the particular recital of the very numerous excellencies of this venerable father, either as an able and upright man, a learned professor, a generous friend, or as a faithful minister of Jesus Christ—one who in a distinguished manner fulfilled the duties of the various social relations of life, private and public, which, in a long and laborious career, he so honourably sustained. The record of these is found in the heart of the domestic circle in which he lived, in the literature of the country, in the exhibited theology of the church, and in the affectionate respect of all who knew him. A distinct and honourable testimony to his intellectual, social, and moral worth, is likewise found in the universal utterance of respect to his memory, through the journals of the day, on the occasion of his death.

But his ransomed spirit, as is trusted, has been called to a re-association in the better country, with those fathers who had gone before him—the companions, in earlier and later life, of his labours, his sorrows, his hopes, and his joys, while his “redeemed dust” reposes in hope of a glorious and blessed resurrection. We feel—deeply feel—his absence, and over it sigh in sorrow. It is trusted that his high example will instruct us, his survivors in life, to live unto the Lord, that when we die we may die unto the Lord, that living and dying we may be the Lord’s, while confidently looking to Him with whom is the wisdom of the Spirit, for sustentation in time and for a latter end of peace.

It is recommended that the following resolutions be adopted:

1. That the above testimonial to the memory of the late Rev. Samuel B. Wylie, D. D., be entered upon the records of this General Synod.

2. That the assistant clerk of Synod be instructed to forward a certified copy of the above to the bereaved family of our departed friend and father.

Submitted by

THE COMMITTEE.

Rev. Samuel Wylie reported a minute on the death of Rev. George M. Lamb. It was approved unanimously. It is as follows:

REPORT ON MR. LAMB'S DEATH.

Minute in regard to the death of the Rev. G. M. Lamb.

Resolved, That whilst the members of this Court are in many respects called upon to rejoice under the favourable providences of God, who is spreading before us a wide field of usefulness, and, to a goodly extent, prospering us in the work of the Lord; we are also called upon to humble ourselves under God's mighty hand, when we reflect that since our previous meeting, a breach has been made in our ranks by the death of a beloved brother, the late Rev. G. M. Lamb, who, after a protracted season of decline, on the 16th of December, 1852, slept in Jesus. He was located in a new and interesting field of labour in Rock Prairie, Wis. Though young in the ministry, yet his zeal and faithful labours were productive of much good in that portion of God's heritage.

Resolved, That whilst we deeply sympathize with the bereaved congregation and sorrow for our own loss, we submissively bow before the all-wise God. We hear the rod and who has appointed it,—we hear the voice of the Master of Assemblies saying to all,—to the young and to the aged, “Be ye also ready,” be as “servants waiting for their lord.” May we all be found in readiness when the Master calls.

COMMITTEE.

Proceeded to the order of the day, the case of Rev. D. Kennedy. A substitute for the preamble and resolution before Synod was presented and entertained; pending which, Synod adjourned, the Rev. John Douglas concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, pursuant to adjournment. Same members present as before. The minutes of the last meeting were read and approved.

The Committee on Presbyterian Reports presented their report. It was accepted, and, after amendment, adopted. It is as follows:

REPORT OF THE COMMITTEE ON PRESBYTERIAL REPORTS.

In reviewing the reports which your presbyteries have presented to Synod, we find much calculated to encourage and stimulate to renewed exertions, and, on the other hand, to humble us before the Lord our God.

All the presbyteries report an increase of membership in the church, and also, increased attention to the ordinances of God, together with laudable exertions in raising funds for domestic and foreign missions. These are sure indications of spiritual life and power in our members. In several presbyteries, churches of considerable importance have been erected, and new congregations organized, with flattering prospects of increase and usefulness.

No cases of discipline, requiring the advice or interposition of Synod, are mentioned in any of the reports. Hence, harmony and united action in sustaining and advancing the cause of truth and righteousness, and in the extension of the limits of our Zion, prevail in all our borders. In producing this state of feeling and desire to spread the reformation vine in all its native beauty and glory over our beloved country, as well as to plant and cultivate it in heathen soil, much is owing, under the blessing of the church's Head, to the efficient and acceptable labours of the agent of the board of missions; at least in the parts of the church which he has visited.

While, however, there is much calculated to inspire us with hope, respecting the future, there are also several things presented in the reports, of an humbling and mournful character. The increase of our ministry is, by no means, adequate to the demand for labourers in the vineyard committed to

our care, and, in addition to this, during the past year, some have drawn back from the position they once occupied in our ministerial ranks.

The Western presbytery communicates the mournful intelligence, that Rev. George M. Lamb departed this life in the autumn of 1852. In his death many bright prospects and anticipations perished. He appears to have been a young man of great promise and usefulness, as a minister of Jesus Christ, and in his death we are solemnly admonished of the uncertainty of life; and while we cultivate the vineyard of others, not to forget that we must soon render an account of our stewardship.

The Philadelphia presbytery announces the death of the venerable Dr. Wylie, the oldest member of this Synod. Of him it may be truly said, that a great man—a prince in Israel, has fallen. His truly Christian and unblemished character—his elevated position as an accomplished scholar—his place as Professor of Theology in the Reformed Presbyterian church, all endeared him in life to the members of this Synod; and his memory is now embalmed in the affections of his acquaintances and Christian friends. While we mourn the loss which we have sustained, yet we desire to be thankful to God that he so long spared him in the church militant, as a burning and a shining light amidst the surrounding darkness—that our departed and venerable father in the ministry carried so many tokens of divine approbation in his Christian and ministerial course. He has left us a bright example for imitation, in his works and labour of love for the salvation of sinners. Having served God in the gospel of his Son for more than half a century, and having exhibited undoubted evidence that he had come to the full stature of a perfect man in Christ Jesus, he calmly yielded up his spirit to God—who gave it. The committee recommend the following resolutions:

Resolved, that the members of Synod, in their respective localities, be required to use increased exertions in the promotion of personal piety and family religion among the people of their congregations—that they shall earnestly endeavour to cultivate and promote a spirit of liberality in sustaining the gospel and the administration of its ordinances among themselves—of contributing, as God may prosper them, in the support of domestic and foreign missions, lest the Lord should withdraw from us the tokens of his love.

Resolved, that it shall be the duty of ministers and presbyteries to seek out talented and pious youth, and encourage such to devote themselves to a proper course of training, with a view to the ministry of the gospel: the wants of our church demanding strenuous exertions on the part of her ministry, that her waste places may be cultivated.

Respectfully submitted.

THE COMMITTEE.

REPORT OF THE NORTHERN PRESBYTERY.

The Northern Presbytery respectfully report, that their general condition is peaceful and progressive, and that they have much to encourage to perseverance and increased activity. The number of their congregations and people is steadily increasing, and they are not without evidence that both sinners are converted to God, and his believing people edified, under the administration of religious ordinances within their ecclesiastical jurisdiction.

On the 30th of June, 1853, Rev. Spencer L. Finney was ordained to the ministry, and installed pastor of the 2d Ref. Presbyterian church in the city of New York. On the 1st Wednesday of August, Rev. Robert A. Hill, whose pastoral relationship to the Reformed Presbyterian congregations in Ryegate and Barnet, Vermont, had been dissolved, was installed pastor of the church in Patterson, New Jersey. The congregation of Ryegate subsequently made a call upon the Rev. Henry Gordon, which he felt it his duty to decline, remaining in his present locality. These congregations, which are respectable and highly promising organizations, are therefore reported as vacancies, under the care of presbytery.

At the meeting of presbytery in September last, a member announced his intention to complain of certain libellous publications, against members of presbytery, and the order and character of the church, issued by another member of presbytery, then the editor of a periodical which had been made the vehicle of these publications. Upon this, Rev. John Borland Finlay, of Williamsburgh, the person intended, laid upon the table a paper, declaring that he and his congregation had left the communion of the Reformed Presbyterian church. Whereupon, presbytery directed that his name be stricken from the roll of the ministry and membership of the church, and declared of him and his adherents, that they were no longer in the fellowship of the church.

At the last meeting of presbytery, twenty-nine individuals of Williamsburgh, New York, transmitted a document to Presbytery, declaring their adherence to the principles and judicatories of the Reformed Presbyterian church, and asking supplies of preaching, which were granted by presbytery.

At a meeting held in April last, Mr. W. M. Lamb was licensed to preach the gospel. It was, however, on condition of his returning to spend the fourth session in the Theological Seminary.

Mr. William White, probationer, who had been admitted to the communion of the church, from the General Assembly of the Presbyterian church, in Ireland, asked and received a certificate of character to connect himself with some other church.

On the 27th instant, Rev. A. R. Gailey demitted his charge of the Reformed Presbyterian church in Chimoguee, New Brunswick, and is now reported to Synod as a minister without charge.

The days of fasting and thanksgiving, appointed by Synod, were duly observed.

Presbytery have now ten ministers, one probationer, three students of theology, and sixteen organized congregations; six of which are vacancies, and four of which are able to sustain pastors which they are anxious to obtain.

During the past year the people within presbytery's bounds have evinced a commendable liberality in contributing to missions, colportage, the support of the Seminary, and other objects of Christian benevolence within and without their own church. They feel, however, that much more should be done for the diffusion of their own excellent system of principles, and the salvation of the perishing and destitute around them. They are, therefore, disposed to do their part in all efforts which may be made by the supreme judicatory to benefit man, and glorify God in the extension of the kingdom of his Son.

All which is respectfully submitted.

H. GORDON, *Clerk pro tem.*

Chicago, May 27, 1853.

REPORT OF THE PHILADELPHIA PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America.

The Philadelphia Presbytery respectfully reports to the General Synod as follows:

That since the last meeting of Synod, we have been visited by the Almighty in a most solemn and impressive manner. Our venerable and beloved father, the Rev. Dr. Wylie, is no more. He departed this life on the 13th of October, 1852, in the eightieth year of his age, and the fifty-third of his ministry. He came to his grave in a full age, like as a shock of corn cometh in in his season.

We deeply mourn his loss, while we bow with reverence and resignation to the will of the Lord, who has thus called him home to the saint's everlasting rest. We rejoice in the blessed hope that he has gone to be ever with the Lord.

The following extract from the minutes will show the action of presbytery in reference to his death.

Whereas, it has pleased Almighty God, in his providence, to remove from his church on earth the Rev. Dr. Wylie, the oldest member of this Court; and, whereas, it is proper that some formal notice be taken of it by this Court, Therefore

Resolved, That this Presbytery feels itself to be indeed bereaved by the removal of him on whose paternal counsels it has so long been accustomed to rely.

Resolved, That the church of God has been a loser in no common measure by the perishing of this pillar, and the quenching of this light which so long has shined, and to which so many have been accustomed to look with expectation.

Resolved, That we record our appreciation of the private worth and virtues of our deceased father, as well as of those attainments in literature which have shed a lasting lustre on his name, and done much to secure her present standing for that church which he loved so well, and of which he was a minister.

Resolved, That we recognise with thankfulness the mingling of light with the darkness, and of mercy with the judgment of this dispensation, in that, when death removed our father, it was with his mental faculties unimpaired, even though his years were many and his steps were tottering, and the outward man had parted with his vigour.

Resolved, That it is a matter for gratitude to God that with no one blemish on his fair name, and with nothing to qualify or neutralize that wide influence which he had so long exerted, but that in the maturity of his personal religion, our father went away to his rest.

Resolved, That we who remain his sons in the ministry, are called upon anew to gird up our loins, and by the increased diligence of the future to seek to remedy the negligence and apathy of the past.

Resolved, That a committee of three be appointed to communicate to the family of the deceased the action of this meeting, and that these proceedings be published in the Banner of the Covenant.

We are happy to report that while the congregation to which our father so long and so faithfully ministered has been bereaved of a loved and venerated pastor, it has not been left destitute. God has blessed it with a pastor after his heart, in the Rev. Theodorus W. J. Wylie, the son and successor of our deceased father. Under his pastoral care the congregation continues to enjoy a great measure of prosperity.

In accordance with the recommendation of Synod at its last meeting, Mr. Robert Patterson was, on the 17th of June, 1852, ordained to the office of the holy ministry, with a view of his being employed by the Board of Missions as their Agent. Since that time, Mr. Patterson has been labouring in this capacity with great success.

The Rev. Matthew Smyth having accepted a call from the congregations of Milton and Washingtonville, was on the 28th Aug., 1852, duly installed as their pastor. Mr. Alexander G. McCauley having accepted a call from the Fifth Church, Kensington, was ordained and installed as their pastor on the 7th of April, 1853. Thus we have the satisfaction of reporting to Synod, that all our congregations, seven in number, are supplied with pastors.

We have now seven ordained ministers, one licentiate, Mr. J. W. Faires, and two students of divinity, Messrs. Alex. Robinson and Wm. T. Wylie, who are prosecuting their studies with a view to the ministry. Mr. Faires has been giving supplies of preaching as far as in his power. The Rev. Mr. Crawford gave supplies to the Fifth Church during the time for which he was assigned to us by Synod.

As regards the state of religion within our bounds, while we have much reason to mourn over our low attainments in true godliness, yet we are encouraged to hope that God has not taken his Holy Spirit away from us. We are at peace amongst ourselves. The various congregations under our care are steadily increasing in numbers, and we trust that God is preparing amongst us a people

for himself. Our people are in general attentive to public ordinances, and manifest a good degree of attachment to the principles of the covenanted presbyterian reformation. They are showing increased interest and zeal in the cause of missions, both at home and abroad, and thus we are encouraged to hope that our beloved Zion is about to enlarge the place of her tent, lengthening her cords, and strengthening her stakes, that she may break forth on the right hand and on the left, and inherit the Gentiles. The interests of the Theological Seminary are also viewed by us with deep solicitude. We earnestly desire that Synod may make such arrangements as will give stability and permanence to this important institution, and that it be continued in its present location.

Days of fasting and thanksgiving, as appointed by Synod, have been observed by all the congregations under our care. In conclusion, our prayer is, that the God of peace may be present in your meeting, and by his Spirit guide you to such issues as shall be for his glory and for the good of Zion. All which is respectfully submitted, by order of Presbytery.

W. STERRETT, *Stated Clerk of Presbytery.*

REPORT OF THE PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully report to General Synod:—

That since the last meeting of Synod, the pastoral relation between Rev. David Kennedy and the congregations of Bethel and Ebenezer, has been dissolved. Two students of theology, Messrs. Wm. D. Silliman and John Alford, have been licensed to preach, with the distinct understanding, that both of them shall have the right to spend the next winter in the prosecution of their theological studies under the direction of this presbytery.—One congregation, at Fairview, Beaver Co., Pa., has been organized. We have, therefore, now ten settled ministers and one without charge,—eight vacancies and four licentiates, viz.: Messrs. S. P. Herron, Robert Burgess, Wm. D. Silliman, and John Alford,—all of whom, with Rev. David Kennedy, are now subject to the direction of Synod.

Since the last sessions of General Synod, Robert Forbes, Esq., a ruling elder in the Associate congregation of Bethel, Lawrence Co., Penna., died, leaving a bequest to this presbytery, as appears from the following extract from his will, as furnished us by one of his executors, viz.:

“Eighth. At the death of my wife, I give and bequeath to the Pittsburgh Presbytery of the Reformed Presbyterian church, one thousand dollars, as a permanent fund for the use and benefit of Foreign Missions—to be loaned on good and safe securities—interest to be paid semi-annually, and applied to missionary purposes and for no other—so long as there is a call for and prospect of doing good amongst the heathen, and when not needed for that purpose, then to be applied to the aid and benefit of theological students; principal not to be used or broken.

“For the purpose of carrying out the provisions of this item, I constitute and appoint Rev. George Scott, who is now a member of said presbytery, as trustee—and in case of refusing to serve, resignation or death, then the said presbytery shall fill said vacancy.”

On this, the presbytery took the following action:

Resolved, That this presbytery accept this legacy with grateful acknowledgments to the Head of the church, who put it into the heart of this good and benevolent man thus to remember the cause of God in the distribution of his temporal effects.

The days of fasting and thanksgiving appointed by Synod were observed by the congregations under the jurisdiction of this presbytery.

Respecting domestic missionary operations, we would respectfully report, that as we have several small congregations, some settled and others not, that require our fostering care, during the past year we have aided two settled con-

gregations in sustaining the administration of ordinances, as well as unsettled congregations and domestic missionary stations within our bounds. All our disbursements in domestic missionary operations have amounted to a little over \$300. For the current year, appropriations have been made to three settled congregations and several missionary stations. In our field we hope to spend \$500 in the extension of the kingdom of Christ during the present year.

All of which is respectfully submitted by order of presbytery.

GEO. SCOTT, *Clerk.*

REPORT OF THE OHIO PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church in North America.

The Ohio presbytery respectfully reports to Synod: That the ordinances of the Gospel have been dispensed in all the congregations under our supervision, the past year; and, we hope, not without some good degree of success and profit. The vacancies in our bounds were not supplied, however, to the extent of their call for the dispensation of ordinances. Through the continued protection of the church's Head, the churches under our care enjoy a good degree of outward prosperity and peace; and we are not wholly destitute of evidence that a divine power accompanies the dispensation of the word. We have abundant reason to take encouragement, as Israel in former days, in the divine faithfulness, in accomplishing for the church all that is promised. Is. lv. 10-11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We trust that the visit of Synod's agent, for Foreign and Domestic Missions, to our congregations, will, with the divine blessing, be followed by many salutary results. Since the last meeting of the supreme judicatory, the presbytery has held two semi-annual meetings; one at Morning Sun, September 8th, 1852, and one at Xenia, April 6th, 1853.

At the meeting held at Morning Sun, Rev. W. Wilson of Cincinnati, appeared before the presbytery, and presented a written application, that he and his adherents be recognised as in connexion with us, in pursuance of the instruction of Synod at its meeting in Philadelphia. This communication was referred to a special committee. During the discussion of a motion to adopt the report of the committee, Mr. Wilson asked and obtained leave to withdraw his papers.

At the late meeting held at Xenia, Mr. Wilson appeared before presbytery, not as directed by Synod, but in the character of a prosecutor, presenting a paper purporting to be a libel against a member of presbytery. This paper presbytery did not entertain.

On the 9th of September, Dr. McMaster asked and obtained a certificate of character and standing with a view to connect himself with the Western Presbytery. At the meeting of presbytery held at Xenia, a communication was received from Rev. Thos. Flavel, resigning his charge as pastor of George St. church, Cincinnati; and requesting a certificate of character and standing with a view to connect with the Old School General Assembly Presbyterians. Mr. Flavel's declinature of the pastoral charge of George Street church, was accepted by presbytery, and a certificate of character and standing given him. The congregations of Cincinnati, Xenia, N. Richland, Utica, and E. Tennessee, are all praying presbytery for a liberal supply of the dispensation of ordinances. We feel it our duty to present our claims to Synod, that in the distribution of supplies at the disposal of Synod, we may obtain an equitable and liberal share, both of money and men to labour in our field. Rev. E. Cooper

who was directed to spend the winter in the bounds of the Western Presbytery, not finding it practicable to do so, received appointments from us, and has been employed in our vacancies.

Mr. Nelson R. Crow, a student of Theology, recommended to us by the Western Presbytery, came into our bounds, with a view to attend the Western Theological Seminary. The seminary not being in operation, he pursued his studies under the direction of Rev. H. M'Millan during the winter; and at our late meeting of presbytery, delivered a specimen of improvement from Rom. v. 12. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;"—which was heard by presbytery with approbation, and sustained as giving good evidence of talent and industry. In conclusion, our prayer is, that the church's divine Head may preside over all your deliberations; preserve the spirit of unity and peace; and lead you to such decisions as may redound to the divine glory, and the welfare and prosperity of the church of God.

Respectfully submitted,

E. COOPER, *Presb. Clerk.*

REPORT OF THE WESTERN PRESBYTERY.

To the General Synod of the Reformed Presbyterian Church, the Western Presbytery would respectfully report as follows :

That since our annual report made to Synod in 1852, there have been ordained and settled in our Lord's great harvest field, and within the bounds of the Western Presbytery, two additional labourers. One of these, Mr. John M'Millan, to whom, as stated in our last report, a call from the congregation of Dundee, in Kane Co., Ill., had been offered, having accepted the call, was, on the 30th of June last, by prayer and the laying on of the hands of the presbytery, ordained to the office of the gospel ministry, and installed as pastor of the church in Dundee. The other, Mr. James S. Scott, had a call made upon him from the Monmouth congregation, Warren County, Ill., which having accepted, he was ordained to the office of the ministry, on the 18th of October last, and subsequently installed as pastor of the congregation.

We have also to state that Rev. James Pearson sought and obtained a dissolution of pastoral connexion with the Washington congregation, soon after the last meeting of Synod. Subsequently, he laboured in the vacancies within our bounds, and during the last winter, as stated supply to the congregations of Grand Cote and Unity, in the counties of Randolph and Washington, Ill. From these congregations united, a call was made upon him at our late meeting, which he has accepted, and his installation as a settled pastor will take place soon after Synod shall have adjourned.

The Rev. Theophilus A. Wylie having accepted a professorship in the Miami University, at Oxford, Ohio, has sought and obtained a dissolution of his pastoral relationship to the Bloomington congregation. We have also, further, the painful duty to report the removal by death of one of our number, the Rev. George M. Lamb, an esteemed brother and a faithful minister of the gospel of Christ, who departed this life the 16th of December, 1852. Though he was young in years, and but for a little period a member of the presbytery and a fellow labourer with us in the vineyard of our Master, yet he had commended himself to the affection and esteem of his fellow presbyters, as an orderly and useful presbyter, and to the affectionate remembrance of his congregation by his diligent and faithful labours amongst them, often beyond his strength, in the gospel of his Lord and Saviour. But the Master came and called for him, and he has gone from the church militant on earth, to the church triumphant in heaven.

By these changes and death, the congregations of Washington, Rock Prairie and Bloomington, have been thrown upon our list of vacancies, and thus,

though two additional pastors have been settled over congregations, our vacant congregations have not been diminished.

At our recent meeting in the city of Chicago, the Rev. Dr. M'Master had his name enrolled as a member of the Western Presbytery, having obtained, for this purpose, testimonials from the Ohio Presbytery.

We therefore report the presbytery to consist of eleven ministers, all of whom, with the exception of Rev. Dr. M'Master and Rev. Theophilus A. Wylie, have settled charges. In addition to those congregations which enjoy the labours of a pastor, we have six other organized congregations; some of which are ripe for settlement; together with various societies, which, had we labourers and the blessing of God to accompany their labours, might soon be organized into congregations, all looking to us for supplies in the dispensation of ordinances. Our fields are every where ripe to the harvest, but where are the reapers? This question forces itself upon us in looking to the fewness of our ministers—to the great lack of suitable candidates for the ministry, and in hearing the cry which so often comes to us, "Come over and help us," but which, chiefly for want of men, we cannot answer to any great extent.

The congregations under our charge, during the last year, have increased the amount of their contributions for home and foreign missions to a very considerable degree, and are coming up, we trust, to the work of the Lord, which looks to the evangelization of the world.

The thanksgiving and fast days appointed by Synod at its last meeting, have been attended to.

That in the disposition of the various and important matters which shall come before General Synod, light and direction may be given from above, is our earnest prayer.

By order of Presbytery.

JOHN M'MASTER, *Clerk.*

Chicago, May 25th, 1853.

REPORT OF THE PRESBYTERY OF SAHARANPUR.

To the General Synod of the Reformed Presbyterian Church in North America.

Very dear Brethren,—Since our last report despatched to your reverend Court a year ago, we have not had the pleasure of hearing from you, or of seeing the minutes of your last session. Still, we trust, the bonds of Christian affection and of ecclesiastical attachment, have not been weakened. We shall ever feel a deep interest in that branch of Zion, of which you are the overseers, and from which the word of God has sounded out even to these dark and distant parts of the heathen world. We doubt not but our isolated and peculiar position secures for us, and the cause in which we are engaged, your warmest prayers and best wishes.

During the year that is past, attention has been given to the various duties devolving on us. The gospel has been preached daily, and often twice a day, in the city, and in our commodious churches. It has also been proclaimed in many of the towns and villages in the country around us. The scriptures of truth, and religious tracts have been widely distributed. Schools have been carried on with efficiency. Our English services on the afternoon of each Sabbath have been well attended, and we trust some are at present experimentally *enjoying* these means of grace. During the year, three adults from among the heathen have been baptized and admitted to the church, and one was received on examination. Several children also, belonging to our little Christian community, have been baptized. We have also much pleasure in reporting that all the members of the native church have been giving us much satisfaction by their exemplary and consistent conduct. We trust they are growing in grace and Christian knowledge and stability. The theological class continues to prosecute their studies under the care of presbytery. They have delivered pieces as specimens of improvement, and it is hoped that one mem-

ber of the class will soon be prepared to receive licensure to preach the gospel to his benighted countrymen. We are sorry to state that one member of the class, Saml. B. Wylie, who possessed fine talents, and had for some years past been acting as a catechist, was called from his labours, in November last; but we have every reason to hope that he is now in heaven, as one of the first fruits of our mission.

The field around us is very interesting, and widely open to receive the gospel. The call to the church is loud to come up and occupy it without delay, and this presbytery would respectfully ask the Synod to take speedy measures to send at least two more missionaries to India during the coming year.

We greatly regret to say that the state of Mr. Woodside's health has been such, during a part of the last year, that he has been compelled to reside in the Himalaya mountains. As his health at present is greatly improved, we trust, that with the divine blessing, he will soon be completely restored and permitted to resume his labours.

Respectfully submitted by order of Presbytery.

J. R. CAMPBELL, *Clerk.*

Saharanpur, Feb. 1, 1853.

The Committee of Supplies presented their report. It was accepted and, after amendment, adopted. It is as follows:

REPORT OF THE COMMITTEE OF SUPPLIES.

Your committee would respectfully submit the following scale of arrangements for the ensuing Synodical year:—

Rev. Dr. M'Master in the Western Presbytery.

Rev. E. Cooper, Ohio and Western, each six months.

Rev. D. Kennedy, Pittsburgh, for the year.

Rev. J. A. Crawford, Philadelphia, for the year.

Rev. A. R. Gailey, Western, eight months; Northern, four.

Rev. R. Patterson serve the board four months; Ohio, four months; Western, four months.

Mr. J. W. Faires, Philadelphia, for the year.

Mr. S. P. Herron, Pittsburgh, nine months; Northern, three.

Mr. John Alford, Ohio, June, July; Western, August, September, October, November; then, Seminary.

Mr. William D. Silliman, Pittsburgh, June, July, August, September; Northern, October, November; then, Seminary.

Mr. R. Burgess, Pittsburgh.

Mr. Wm. M. Lamb, Western, June, July, August; Ohio, September, October, November; then, Seminary.

As young men are often limited in their pecuniary circumstances, and therefore unable to carry out and fulfil appointments to distant places without incurring debt, your committee would recommend the adoption of the following resolutions:

Resolved, That Synod instruct the Board of Missions to defray missionaries' travelling expenses when performing domestic missionary labour, on condition that the moderator or clerk of the presbytery, within whose bounds the service is rendered, so direct.

Resolved, That the Western Presbytery be directed to divide four months of the time of Mr. Gailey equally between the two congregations in East and West Tennessee.

Signed.

The Committee.

The Missionary Agent, (Rev. R. Patterson,) completed his report. It was accepted and adopted.

On motion of the Rev. Dr. M'Master, it was *Resolved*, That the thanks of Synod be presented to Rev. Mr. Patterson for his valuable

report, and for his arduous and effective labours in the discharge of his agency.

On motion of Rev. Dr. M'Leod, it was *Resolved*, That the report of the Missionary Agent be committed to the Board of Missions, and that they be instructed to publish it in convenient form for circulation through the churches.

Rev. Dr. Black, (chairman,) presented the report of the Committee on the Theological Seminary. It was accepted, and made the order of the day for to-morrow at 10 o'clock, A. M.

Rev. A. M. Stewart presented a minority report. It received the same direction.

The Committee on the Theological Seminary, for the present year, presented their report. It was accepted and adopted.

Proceeded to the order of the day, the consideration of the paper offered as a substitute for Rev. H. M'Millan's resolution, in the case of Rev. D. Kennedy. The previous question was called for and ordered by Synod. This brought Synod to a vote on the original proposition of Rev. H. M'Millan. A division of the question was called for. The vote being taken on the preamble, it was adopted.

The second clause, (vacating Rev. Mr. K.'s seat in Synod,) was stricken out. The remainder adopted. (See minutes of May 30th.)

A paper in reference to the case of Rev. W. Wilson was presented by Rev. Dr. Guthrie. On motion, its consideration was made the order of the day for the next session.

Resolved, That when Synod adjourn it be to meet in the city of Philadelphia, in the First Reformed Presbyterian church, on the 3d Wednesday of May, 1854, at half-past 7 o'clock, P. M.

Rev. D. Herron offered a paper respecting intercourse with other churches.

Synod then adjourned, Rev. A. Walker concluding by prayer.

Same place, 7½ o'clock, P. M.

Synod met, pursuant to adjournment, and was opened by prayer. The reading of the minutes was postponed until to-morrow.

The Finance Committee reported. Accepted and adopted. (See Appendix.)

Dr. Guthrie's paper was taken up on a motion for its adoption. Pending this, Synod adjourned, Rev. J. Hutchman concluding by prayer.

Same place, June 1st, 1853, 9 o'clock, A. M.

Synod met, pursuant to adjournment, and was opened by prayer. The minutes of the last meeting were read and approved. Devotional services were conducted by the Moderator, Rev. Dr. M'Leod, S. Wylie and J. M'Master.

The Committees on the records of the Ohio and Northern Presbyteries presented their reports, which were approved.

Proceeded to the consideration of Dr. Guthrie's paper in reference to Rev. W. Wilson. It is as follows:*

DR. GUTHRIE'S MOTION IN THE WILSON CASE.

Whereas the report of the Ohio Presbytery indicates, that, though Rev. William Wilson, D.D., in accordance with the order of this Synod, did present an application to said presbytery, yet for some reasons not stated, he has

* This document (though not adopted by Synod) is published by special request.—*Stated Clerk.*

withdrawn his papers, and a re-admission of him did not take place; and, whereas, the said Dr. Wilson continues to manifest a desire to be recognised as a member of this Synod, therefore,

Resolved, that the Ohio Presbytery be directed to notify Dr. Wilson to appear before them during the sessions of this Synod, and require of him, in order to settle all matters of difficulty between him and this Synod, that he shall unequivocally and unreservedly admit that his conduct in withdrawing from the Ohio Presbytery and offering propositions of union to a presbytery in connexion with another ecclesiastical body, and the presentation of his certificate from the Pittsburgh Presbytery to the Synod of our former brethren, and the withdrawal of said application, appear, under ordinary circumstances, calculated to impair confidence in his stability—to be injurious to the peace and harmony of the church. And that he shall express his regret for and take back (making the *honorabile amende*) any thing which he may have written or spoken in its nature offensive to the religious sensibilities of this Synod or any of its members. And on his making the above concessions and pledging himself to walk in the unity of the Spirit, and to preserve the bond of peace, presbytery is hereby directed to place his name on their roll as a member, and also recognise his congregation as under its care, and report the same during the *present* sessions of Synod.

Rev. H. M'Millan offered the following substitute for the above. It was entertained by Synod and adopted.

On motion, *Resolved*, 1. That upon Rev. W. Wilson's professing to this Synod his desire to return to the fellowship of the Reformed Presbyterian church, and his readiness to make all reasonable satisfaction to the Synod for the errors of the past, this subject be referred to a special committee to ascertain and report what the satisfaction is which this Synod requires said Rev. W. Wilson to give, in order to his re-admission.

Resolved, 2. That when this satisfaction shall have been entertained, then the Ohio Presbytery be directed to re-admit said Rev. W. Wilson upon his application to them, and giving the satisfaction required.

Proceeded to the order of the day, the consideration of the reports on the Theological Seminary.

The following resolution in the report of the majority was taken up, and, on motion, adopted:

Resolved, That the resignation of the Professors be accepted, and that Synod express their high appreciation of the important services rendered to the church by these brethren, in the manner in which they conducted the institution under their care—and further, that for these they now receive the thanks of this Synod.

It was moved and seconded that the majority report be adopted.

A communication was received from the Secretary of the Michigan Southern Railroad Company, by the hands of S. Lisle Smith, Esq. It kindly offered the accommodation of their road to members of Synod at a reduced fare. It was accepted, and, on motion, it was

Resolved, That the thanks of Synod be returned to the company for their respectful communication, and that the offer be accepted in the same spirit of courtesy in which it is tendered.

Resolved, That the thanks of Synod be returned to the New York and Erie Railroad Company, to the Michigan Central, and to the other railroad and steamboat companies which afforded accommodations to the members of Synod during the present session.

Rev. A. R. Gailey requested that his appointments be so modified as that he may spend the first eight months in the Western, and the remaining four in the Northern Presbytery. The request was granted.

Synod then adjourned, Rev. A. R. Gailey concluding by prayer.

Same place, 3 o'clock, P. M.

Synod met, and was opened by prayer. The minutes of the last meeting were read and approved.

Proceeded to consider the motion to adopt the report of the majority on the Theological Seminary.

The following was offered as a substitute, and entertained by Synod:

Resolved, That the further consideration of these reports be postponed till next meeting of Synod.

The previous question was called for, but not ordered by Synod.

The vote was taken on the motion to postpone, and it was adopted.

Resolved, That the students of theology be referred to their respective Presbyteries.

Rev. Drs. M'Leod and M'Master desired it to be recorded that they had declined voting or taking part in the proceedings respecting the Seminary.

Resolved, That the following compose the Board of Missions for the coming year:

BOARD OF MISSIONS.

Rev. G. M'Master, D.D.	Mr. J. N. Gifford,
" S. W. Crawford, D.D.	" T. Cumming,
" A. Herron, D.D.	" W. Mathews,
" J. N. M'Leod, D.D.	" G. H. Stuart,
" H. M'Millan,	" R. Guy,
" T. C. Guthrie, D.D.	" R. Steenson,
" Geo. Scott,	" A. Boyd,
" A. W. Black, D.D.	" S. Teas,
" A. Clark,	" H. Sterling,
" A. G. Wylie,	" Thos. Smith,
" J. M'Master,	" W. Scott,
" Saml. Wylie,	" Peter Gibson,
" J. W. Morrison,	" Danl. M'Millan,
" A. M. Stewart,	" John Orr,
" M. Harshaw,	" W. Kennedy,
" T. W. J. Wylie,	" D. Minford,
" R. J. Black,	" J. N. Ewer,
" S. L. Finney,	" John M'Fann,
" A. G. M'Auley,	" T. S. Mackey,
" W. Sterrett,	" A. Alcorn.
" D. J. Patterson,	
" J. A. Crawford,	
" John Nevin,	

Resolved, That George H. Stuart be appointed treasurer of Synod.

Resolved, That the committee on the sustentation fund be continued, to report at next meeting of Synod, and, in the mean time, that the Board of Missions give attention to the subject, and be authorized to aid weak congregations, as they may be able.

Resolved, That the thanks of Synod be returned to Rev. George Scott, the late moderator, for his excellent sermon at the opening of the present sessions.

Resolved, That during the next meeting of Synod in Philadelphia, Rev.

T. C. Guthrie, D.D., be requested to preach a sermon on home missions, Rev. R. Patterson on foreign missions, Rev. Dr. Herron on the necessity of personal holiness to success in the gospel ministry, and Rev. Dr. McMaster on covenanting.

Resolved, That the cordial thanks of Synod be returned to the citizens of Chicago, for their hospitalities to the members.

Resolved, That the thanks of Synod be returned to the American Bible society, to the American Tract Society, and to the American Board of Commissioners for Foreign Missions, for their liberal grants of books and tracts to the agent of our board of missions.

Rev. William Wilson presented a communication which was read; whereupon, on motion of Rev. A. M. Stewart, it was

Resolved, That the paper just received from Rev. W. Wilson, D.D., fails altogether to meet the requirements and expectations of this Synod, therefore,

Resolved, That the paper be returned to the writer.

This was done accordingly.

On motion of Rev. George Scott it was

Resolved, That the further consideration of this whole subject be dismissed. This resolution passed unanimously.

Resolved, That in order to sustain the session and trustees of the First Reformed Presbyterian congregation, Pittsburgh, in the maintenance of their just rights to the property owned and occupied by them, the stated clerk be requested to grant them the use of the original minute book when required, and whatever other aid may be necessary to establish their claim.

Rev. M. Harshaw called up the paper of Rev. D. Herron on intercourse with other churches.

It was moved and seconded, that the paper be returned to the writer. Pending this, Synod, on motion, took a recess till half past seven o'clock, P. M.

Same place, half past 7 o'clock, P. M.

Resumed business. Rev. D. Herron's paper was taken up, and, on motion, laid on the table.

On motion of Rev. R. Patterson, the following resolutions were adopted by Synod.

REV. R. PATTERSON'S RESOLUTIONS.

I. *Resolved*, That in opening up to the commerce of the world the countries of South America, watered by the great rivers Amazon and La Plata, and giving permission for the free circulation of the scriptures in the republics of New Grenada and Peru—in the toleration granted to Christians in the dominions of the Emperor of Turkey—the desire excited in the minds of the people of that vast empire to possess the word of God—the happy results of its extensive circulation in Asia Minor and Armenia, and the unrestricted liberty to circulate it in all parts of the Turkish Empire—in the prevalent desire among the people of India for a knowledge of the English language and literature, and the opportunity thereby afforded for imparting a knowledge of the truth as it is in Jesus—in the shakings of the throne of despotism in China, the breaking down of the barriers which have so long prevented the publication of the gospel to that people, and the opportunity now afforded of giving the word of God to the millions of reading people in that populous land—we recognise the voice of the Head of the church calling her to largely increased efforts in the work of missions.

II. That while every department of the church, redeemed by the blood of the Lord Jesus, is bound to use her best energies for the extension of his kingdom

in the world, the Reformed Presbyterian church, which has been peculiarly honoured by him to bear testimony for Messiah's Headship over all the nations of the world, and to be a partaker of his sufferings in the defence of that precious truth, is, by her own distinguishing principles, and by the grace of God, through which she has been preserved to this day in maintaining them, solemnly pledged to make distinguishing and persevering efforts for the practical assertion of this doctrine by the proclamation of his gospel to the heathen.

III. That the success already granted to the efforts made for the diffusion of the truth by our missionaries in India, the revival and extension of the church at home since their labours commenced, the promptitude with which our people have responded to the calls made upon them for aid to this work, warrant us to expect a continuance of the divine blessing in going forward in this work of Foreign Missions, and inviting the youth of our church to consider seriously the import of their baptismal vows and sacramental engagements; and should the Spirit of Christ incline some of them to offer themselves as candidates for the foreign field, to authorize the board of missions to employ all who shall be found qualified, in the faith that God, who has called them to his service, will incline the hearts of his people to furnish the means necessary for its performance.

IV. That the work of Christ is one, and the people of Christ ought to be united in performing it—that the state of a perishing world and the weakness of the church in her present divided state, imperatively demand the concentration of her energies—that the history and present position of our foreign missions show that we can cordially co-operate with brethren of sister churches in making known the common salvation to the heathen—that we are ready to confer with our brethren of the Associate Synod of North America and of the Associate Reformed General Synod upon the subject of united foreign missionary operations, and that we long and pray for the coming of that day when all the people of Christ shall heartily unite in making known his divine mission, and the world shall believe that the Father hath sent Him.

V. That convinced of the insufficiency of all our efforts without the blessing of God, and lamenting our deplorable indifference to the great concerns of his kingdom, and acknowledging the gracious promise of our heavenly Father to give his Holy Spirit to them that ask him, we appoint meetings for prayer for the outpouring of the Spirit to be held in all our congregations on the 1st day of January, 1854, and invite our brethren of sister churches to unite with us in praying for the coming of the kingdom of our Lord Jesus Christ.

Rev. David Kennedy read a paper in the form of reasons of dissent against the action of Synod in his case. The moderator pronounced the paper highly disrespectful to Synod, and consequently inadmissible. Mr. Kennedy appealed from the decision of the chair. The question was put, and the chair sustained.

The following resolution was offered.

Resolved, That the officers of Synod be hereafter elected by ballot. Being a proposed change in the rules of Synod, it was laid on the table till the next meeting of Synod.

The minutes of Synod were then read throughout, and approved.

Resolved, That the stated clerk be directed to publish the minutes in the Banner of the Covenant, and also as many extra copies as may be required.

Resolved, That Synod do now adjourn to the time and place appointed.

Adjourned, after prayer by the moderator, singing the 133d Psalm, and receiving the apostolic benediction.

Signed,

Chicago, June 1st, 1853.

ANDREW W. BLACK, *Moderator.*

JOHN NIEL M'LEOD, *Stated Clerk.*

APPENDIX.

(Document A.)

REPORT OF TREASURER FOR DOMESTIC MISSIONS.

George H. Stuart, Treasurer Synod's Board of Missions.

1852.	DR.	
May 24.	To balance on hand, as per report to Synod,	\$96 45
	<i>Philadelphia Presbytery.</i>	
To cash from	Miss. Soc., Milton congregation,	25 39
"	" " McEwensville "	9 71
"	" " Washingtonville congregation,	7 00
"	2d Church, Philadelphia,	28 46
"	4th " " "	40 47
"	5th " " "	10 59
"	1st " a friend,	100 00
"	3d Church, Philadelphia,	10 00
		<u>231 62</u>
	<i>Pittsburgh Presbytery.</i>	
To cash from	Austintown congregation,	6 00
"	Deer Creek " "	6 00
"	Union " "	4 10
"	Hartstown " "	25 00
"	Deer Creek, " "	4 37½
"	Master James Plumer,	1 03
		<u>46 50½</u>
	<i>Ohio Presbytery.</i>	
To cash from	Cincinnati congregation,	8 00
"	Xenia " "	6 00
"	Garrison Creek,	22 73
"	Cincinnati,	21 00
"	Massie's Creek,	55 47
		<u>113 20</u>
	<i>Per J. C. McMillan, Treas.</i>	
"	Balance from last year,	17 00
"	Beech Woods,	18 75
"	Garrison Creek,	7 44
"	Massie's Creek,	32 00
"	Xenia,	22 81
		<u>98 00</u>
	<i>Western Presbytery.</i>	
To cash from	Bloomington congregation,	16 50
"	Princeton " "	42 00
"	Thorn Grove " "	15 00
"	Dundee " "	5 00
"	Eden " "	10 00

To cash from Miss. Ass. Chicago	“	.	.	14 00
“	Concord	“	.	10 40
“	John K. Finney,	.	.	7 50
“	John Martin,	.	.	2 00
“	Princeton,	.	.	22 50
“	Unity,	.	.	14 00
“	Grand Cote,	.	.	17 00
“	Thorn Grove,	.	.	23 65
“	Concord,	.	.	24 00
“	Dundee,	.	.	5 00
“	Eden,	.	.	31 85
“	Walnut Hill,	.	.	27 52½
“	Monmouth,	.	.	6 50
“	Chicago,	.	.	15 00
“	Bloomington,	.	.	1 00
				310 42½

Circulation of Standards.

To cash from Daniel M'Millan,	.	.	.	375 00
“	2d Church, New York,	.	.	10 00
To cash received at Synod, (see cover of July Banner for particulars,)	.	.	.	104 50
				489 50
				1385 70

CONTRA.

Paid David Gillespie in full for Missionary labour,	.	.	.	58 60
“	Rev. Alex. Clarke, as ordered by Board of Miss.	.	.	100 00
“	And. R. Gailey,	“	“	25 00
“	Spencer L. Finney in full for balance,	.	.	28 00
“	Robert Burgess in full for missionary labours,	.	.	145 00
“	Rev. Robert A. Fee,	“	“	22 00
“	Young & Duross,	.	.	8 50
“	Robert Patterson in full for services as licentiate,	.	.	161 02
“	Rev. Robert Patterson in full for half year's salary as General Agent,	.	.	400 00
“	Robert Patterson half of travelling expenses,	.	.	92 03
“	for books, freight, and printing, by Rev. R. Patterson,	.	.	14 68
1853.				1,054 83
May 26.	Paid Rev. James Pearson for missionary labours,	.	.	17 25
	“	James S. Scott	“	48 00
				65 25
1852.	<i>Paid by Mr. James C. M'Millan, Treas. Ohio Presby.</i>			
June 1.	Paid Rev. James S. Scott, for missionary labour,	.	.	35 00
Sept.	“	Mr. R. Burgess,	“	27 00
	“	Rev. Andrew Herron, D.D.,	“	30 00
	“	“	E. Cooper,	6 00
				98 00
				1218 08
1853.				167 62
May 27.	Balance in Treasurer's hands,	.	.	

(Document B.)

REPORT OF THE TREASURER FOR FOREIGN MISSIONS.

George H. Stuart, Treasurer, in account with Synod's Board of Missions.

1853.	DR.		
May 27.	To balance on hand, as per report to Synod,	-	\$326 99
	<i>Northern Presbytery.</i>		
	To cash from Amherst congregation,	-	5 00
	“ 1st Church, New York,	-	100 00
	“ 2d “ “	-	35 00
	“ Goose River congregation,	-	10 00
	“ a friend, State of New York,	-	15 00
	“ 1st Church, New York,	-	100 00
	“ Duanesburg, - -	-	50 00
	“ Wm. Cunningham, -	-	10 00
			325 00
	<i>Philadelphia Presbytery.</i>		
	To cash from Milton congregation,	-	38 53
	“ Washingtonville congregation,	-	10 00
	“ a thanksgiving offering, by W. & J. Hogg, - -	-	50 73
	“ 2d Church, Philadelphia,	-	48 60
	“ 4th “ “	-	50 00
	“ 5th “ “	-	6 19
	“ Sabbath School Miss. purse, 5th Church, - -	-	10 00
	“ Sabbath School Miss. purse, Mil- ton congregation, - -	-	7 16
	“ Miss. Society, M'Evansville, -	-	9 38
	“ 1st Church, Philadelphia, a friend of Missions, - -	-	25 00
	“ 1st Church, Phila., Sab. School,	-	437 63
	“ 1st Church, Phil., on acc't 1853,*	-	300 00
	“ 3d Church, Philadelphia, -	-	15 75
			1008 97
	<i>Pittsburgh Presbytery.</i>		
	To cash from a friend, - -	-	1 00
	“ 1st Church, Pittsburgh,	-	150 00
	“ 2d “ “	-	16 00
	“ Mt. Hermon congregation,	-	16 00
	“ Neshanock “	-	10 00
	“ Mt. Pleasant “	-	7 35
	“ Pleasant Hill “	-	8 00
	“ Ebenezer, Bethel & Cochranton congregation, - -	-	48 00
	“ Darlington congregation,	-	45 00
	“ Pine Creek “	-	20 00
	“ Austintown “	-	5 00
	“ Union “	-	9 18
	“ Rev. R. M'Millan, - -	-	5 00
	“ Sabbath School, Newcastle,	-	18 00
	“ Mt. Pleasant congregation,	-	20 00
	“ Darlington “	-	10 00

* Collection kept back for Mr. Patterson's arrival.

To cash from Hermon congregation	-	10 00
“ Neshanock “	-	16 50
“ Sandy “	-	10 00
“ Hartstown “	-	45 00
“ Deer Creek “	-	4 87
“ Allegheny “	-	51 00
“ Pine Creek “ (in part,)	-	20 00
“ 2d Pittsburgh “	-	15 00
“ Master James Plumer, -	-	1 03

 561 93
Ohio Presbytery.

To cash from Cincinnati congregation,	-	50 00
“ Xenia “	-	25 00
“ Elizabeth Taylor, -	-	50 00
“ Utica congregation, -	-	6 00
“ Massie’s Creek congregation,	-	60 00
“ Beech Woods “	-	25 00
“ Richland “	-	10 00
“ Garrison Creek “	-	16 92
“ Massie’s Creek “	-	47 60

 290 52
Western Presbytery.

To cash from Unity congregation,	-	6 20
“ Princeton “	-	42 00
“ Thorngrove “	-	15 00
“ Rock Prairie congregation,	-	12 00
“ Eden “	-	24 00
“ Sugar Grove “	-	5 00
“ Dundee “	-	5 00
“ Marissa “	-	9 00
“ Bloomington “	-	20 50
“ Miss. Ass., Washington cong.,	-	8 82
“ Sab. School, “ “	-	1 18
“ a friend in Concord cong.,	-	50
“ John Martin, - -	-	2 00
“ N. M’Quiston, - -	-	2 00
“ John Smith, - -	-	1 00
“ Margaret Mann, - -	-	1 00
“ John K. Finney, - -	-	7 50
“ Miss. Ass., Chicago cong.,	-	14 00
“ Sabbath School Miss. purse, Chi- cago cong., - -	-	20 00
“ Princeton cong., - -	-	22 50
“ “ Bible class, - -	-	5 00
“ Unity cong., - -	-	14 00
“ Grand Cote cong., - -	-	30 00
“ Thorngrove cong., - -	-	23 65
“ Concord cong., - -	-	24 00
“ “ Bible class and S. School,	-	3 00
“ Dundee cong., - -	-	6 00
“ Eden “ - -	-	48 15
“ Walnut Hill cong., - -	-	27 52
“ Monmouth “ - -	-	6 50
“ Washington “ - -	-	1 95
“ John K. Finney, 2 50; James, 2 50; Jane, 1 00, - -	-	6 00

To cash from Legacy of Susan Gillespie, per J. Gillespie, - - -	5 00	
“ Chicago cong., - - -	15 00	
“ “ Sabbath School, - - -	6 00	
	<hr/>	440 97
<i>General Fund.</i>		
To cash from a friend, - - -	8 00	
“ a friend of Missions, Xenia, - - -	50 00	
“ Moses Buchanan, Jr., - - -	2 50	
“ Princeton Bible class, for Foreign Missionary, - - -	5 00	
	<hr/>	65 00
<i>Scholarship Fund.</i>		
To cash from S. S. Ref. Presb. cong., Liverpool,	2 50	
“ S. S. Ass. Ref. church, Pittsburgh, for support of J. Reynolds Kerr,	25 00	
“ Mr. Chas. Arbuthnot, Pittsburgh, for support of Chas. Carswell Arbuthnot, - - -	25 00	
“ Miss. Soc., Massie's Creek cong., for support of Hugh M'Millan,	25 00	
“ Sab. School, Ref. Presb. church, Xenia, support of R. Patterson,	25 00	
“ Sab. School, 1st Ass. Ref. church, Phil., support of J. B. Dales,	25 00	
“ Wm. Mathews, support of Stuart Bates, - - -	25 00	
“ Sab. School, 1st church, N. York, support of J. H. Brown, -	25 00	
	<hr/>	177 50
<i>Mission Retreat.</i>		
To cash from collection at Milton cong., -	6 20	
“ Bloomington cong., - - -	10 50	
	<hr/>	16 70
<i>Missions in Hindustan.</i>		
By cash from sales of Books, - - -	367 46	
“ “ “ - - -	82 30	
	<hr/>	449 76
<i>Banner of the Covenant.</i>		
Acknowledged in July and August Nos. -	96 00	
“ September No. - - -	56 00	
“ October “ - - -	30 00	
“ November “ - - -	34 00	
“ December “ - - -	18 00	
“ January “ - - -	94 50	
“ February “ - - -	156 00	
“ March “ - - -	105 00	
“ April “ - - -	102 00	
“ May and June Nos. - - -	67 75	
Received at Chicago, see July No. - - -	77 00	
	<hr/>	836 25
		<hr/>
		\$4500 09

1852.

CONTRA.

Missionaries' Salaries.

Oct. 7.	By cash paid General Assembly's Board, 6 mos. salary Rev. James R. Campbell, to 1st Dec. 1852,	-	-	300 00
"	General Assembly's Board, 6 mos. salary Rev. John S. Woodside, to 1st Dec. 1852,	-	-	300 00
"	General Assembly's Board, 6 mos. salary Rev. Joseph Caldwell,	-	-	300 00
				900 00

Scholarship Fund.

May 18.	By cash remitted to General Assembly's Board on account,	-	-	225 00
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Missions in Hindustan.

	By cash paid for drawing, engraving, stereotyping, paper, printing and binding, Rev. J. R. Campbell's work,	-	-	763 72
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1853.

General Account.

April 26.	By cash paid for books, &c., on acc't of Miss. Station at Saharanpur,	-	-	182 96
"	Rev. Robert Patterson, Gen. Agent, for half year's salary,	-	-	400 00
"	Rev. Rob't Patterson, for half of travelling expenses,	-	-	92 03
				674 99

Banner of the Covenant.

	By cash paid Wm. S. Young, for printing Banner of the Covenant,	-	-	633 00
"	for postage, parcels, and delivery,	-	-	67 80
				700 80

Total payments,	-	-	-	\$3264 51
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May 27.	By balance on hand: (\$900 of this will be absorbed on 1st of June.)	-	-	\$1235 58
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(Document C.)

[Old account—1851, '52.]

REPORT OF TREASURER OF THEOLOGICAL SEMINARY.

George H. Stuart, Treasurer, in account with Theological Seminary.

1852.

DR.

Northern Presbytery.

July 14.	To cash from Rev. Spencer L. Finney's congregation, for session 1851, '52,	-	-	10 00
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1853.

Philadelphia Presbytery.

May 18,	To cash from Rev. Dr. Crawford's congregation, for session 1851, '52,	-	-	10 00
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1852.

Pittsburgh Presbytery.

Aug. 5.	To cash from Rev. Geo. Scott's congregation, on account, old balance,	-	-	7 86
Oct. 26.	" Rev. Dr. Black's congregation, on account, old balance,	-	-	5 32

1853.			
Feb. 21.	To cash from Rev. Dr. Guthrie's congregation,		
	on account, old balance, -	6 00	
March 25.	" Rev. John Douglass' congregation,		
	on account, old balance, -	5 00	
May 26.	To cash from Pittsburgh Presbytery, Hartstown,	6 20	
		<hr/>	30 38
1852.		<i>Western Presbytery.</i>	
Aug. 5.	To cash from Rev. T. A. Wylie's congregation,		
	on account, old balance, -	5 00	
Oct. 26.	" Rev. J. M'Master's congregation,		
	on account, old balance, -	5 00	
" "	" Rev. Samuel Wylie's congregation,		
	on account, old balance, -	2 00	
" "	" Unity and Grand Cote congrega-		
	tion, on account, old balance, -	4 00	
		<hr/>	16 00
	Total,		\$66 38
	Balance due Treasurer,		153 77
			<hr/>
			\$220 15
1852.		CR.	
May 24.	By balance due Treasurer, as per report to Synod,	50 15	
May 28.	By Rev. Dr. M'Leod, paid balance of salary in		
	full for sessions 1851, '52, - - -	170 00	
		<hr/>	220 15
1853, May 18.	By balance due Treasurer this day,		\$153 77

(Document D.)

REPORT OF THE TREASURER OF THE EASTERN SEMINARY.

Eastern Theological Fund Reformed Presbyterian Church in account with James N. Gifford.

1853.		DR.	
Feb. 8.	By cash from 2d Ref. Presbyterian Church, N. Y.	\$10 00	
" 22.	" 1st " " " "	60 37	
March 8.	" Samuel Simpson fund, per Rev. Dr.		
	M'Leod, New York, -	50 00	
" 15.	" 1st Reformed Presbyterian Church,		
	Phila., per Rev. T. W. J. Wylie,	75 00	
" 17.	" Ref. Presb. Church, Duaneburgh,		
	N. Y., per Rev. Andrew Gifford		
	Wylie, 20 00		
	from ditto, from Wm. Cun-		
	ningham, Schenectady, N. Y., 5 00	25 00	
April 11.	" Rev. Henry Gordon's congregation,		
	Lisbon, N. Y.,	5 00	
" 16.	" 2d Reformed Presbyterian Church,		
	Phila., per Rev. Mr. Sterrett, .	10 00	
May 7.	" Rev. Alex. Clarke's congregation,		
	Amherst, N. Y.,	5 00	
" "	" Rev. Andrew R. Gailey's cong.,		
	Chimoguee,	5 00	

May 7.	Cash from Rev. Mr. Patterson's congregation, Brooklyn, N. Y.,	5 00
" 18.	" Schenectady Church, per William Cunningham,	\$36 50
"	" Barnet, Vt.,	2 50
"	" Robert M'Coy, Washingtonville, Pa., per Rev. Mr. Smyth,	5 00
" 19.	Balance to new account due Treasurer,	5 63—300 00
1853.	CONTRA.	
March 9.	To cash paid Rev. Dr. M'Leod, Professor, on account,	\$120 00
" 17.	" Ditto "	100 00
April 11.	" Ditto in full,	80 00—300 00
1853.		
May 10.	By balance due Treasurer, New York, May 19, 1853.	5 63
	JAMES GIFFORD, <i>Treasurer.</i>	
May 27.	Received from 3d Ref. Pres. Church, Philadelphia,	\$10 00

(Document E.)

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance respectfully report that they have received from the following congregations the sums opposite to their names:

Rev. Hugh M'Millan, Massie's Creek,	-	\$10 50
" John Douglass, 1st Church, Pittsburgh,	-	20 00
" A. G. Wylie, Duaneburgh,	-	8 00
" J. W. Morrison, Thorn Grove,	-	8 00
" Andrew Herron, D. D., Garrison,	-	3 34
" G. R. M'Millan, Neshanock,	-	5 00
" John M'Master, Princeton,	-	11 50
Union congregation,	-	2 79
" M. Harshaw, Concord,	-	10 00
Xenia congregation,	-	8 00
" Samuel Wylie, Bethel,	-	8 73
" H. A. M'Kelvey, Walnut Hill,	-	8 00
" S. L. Finney, 2d New York,	-	14 00
" D. J. Patterson, Brooklyn,	-	5 00
" A. G. M'Auley, 5th Philadelphia,	-	8 50
Deer Creek congregation,	-	2 75
" Jas. Pearson, Grand Cote and Unity,	-	10 00
" Dr. M'Leod, 1st New York,	-	30 00
" Dr. Black, Allegheny,	-	13 50
" T. W. J. Wylie, 1st Philadelphia,	-	43 00
" Wm. Sterrett, 2d "	-	10 00
" Geo. Scott, Darlington,	-	9 25
" T. C. Guthrie, Pine Creek,	-	5 50
" H. Gordon, Lisbon,	-	10 00
" S. W. Crawford, 4th Philadelphia,	-	10 00
" J. Hutchman, New Castle,	-	5 00
" John Nevin, 2d Pittsburgh,	-	10 00
" John M'Millan, Dundee,	-	3 00
" A. R. Gailey, Chimoguee,	-	5 00
" G. R. M'Millan, Hermon,	-	5 00
" James Waddel, Ebenezer,	-	1 00
" David Herron, Shenango,	-	1 00
" M. Smith, Milton,	-	5 00

Rev. James S. Scott, Monmouth,	-	-	3 00
“ Gavin M’Millan, Beech Woods,	-	-	6 00
			<hr/>
			\$319 36
Deduct stated Clerk’s salary,			50 00
			<hr/>
Amount for travelling expenses is			\$269 36

The whole distance travelled by members of Synod, having a right to receive, is 24,305 miles. The rate per mile is 1.1 cents, leaving a very small unappropriated balance, which your committee recommend be paid to the sexton of the church. The amount to each delegate is as follows:

Rev. A. W. Black, D. D.,	500 miles,	-	\$5 50
“ E. Cooper,	400 “	-	4 40
“ John Douglass,	500 “	-	5 50
“ S. L. Finney,	900 “	-	9 90
“ A. R. Gailey,	1700 “	-	18 70
“ H. Gordon,	900 “	-	9 90
“ T. C. Guthrie, D. D.,	520 “	-	5 72
“ Michael Harshaw,	450 “	-	4 95
“ A. Herron, D. D.,	420 “	-	4 62
“ Josiah Hutchman,	460 “	-	5 06
“ A. G. M’Auley,	800 “	-	8 80
“ J. N. M’Leod, D. D.,	900 “	-	9 90
“ Gilbert M’Master, D. D.,	650 “	-	7 15
“ John M’Master,	275 “	-	3 02
“ G. M’Millan,	450 “	-	4 95
“ H. M’Millan,	400 “	-	4 40
“ G. R. M’Millan,	460 “	-	5 06
“ John Nevin,	500 “	-	5 50
“ James Pearson,	450 “	-	4 95
“ George Scott,	450 “	-	4 95
“ James S. Scott,	200 “	-	2 20
“ Matthew Smith,	800 “	-	8 80
“ Andrew Walker,	500 “	-	5 50
“ Samuel Wylie,	450 “	-	4 95
“ A. G. Wylie,	900 “	-	9 90
“ T. W. J. Wylie,	800 “	-	8 80
“ D. Kennedy,	500 “	-	5 50
“ Robert Patterson,	800 “	-	8 80
Mr. Gabriel Adams,	500 “	-	5 50
“ H. Alexander,	800 “	-	8 80
“ John Black,	500 “	-	5 50
“ William Craig,	900 “	-	9 90
“ Robert Davis,	460 “	-	5 06
“ Daniel M’Millan,	400 “	-	4 40
“ Milton M’Millan,	450 “	-	4 95
“ John Orr,	400 “	-	4 40
“ Wm. Scott,	450 “	-	4 95
“ Thomas Smith,	500 “	-	5 50
“ H. Sterling,	500 “	-	5 50
“ James Waddle,	500 “	-	5 50
“ John Wilson,	450 “	-	4 95
“ Wm. Patton,	460 “	-	5 06
			<hr/>
			\$267 35
Discount for exchange,			50
			<hr/>
Unappropriated balance,			\$267 85
			\$1 51

REPORT OF BOARD OF MISSIONS.

The Board of Missions respectfully present to the General Synod of the Reformed Presbyterian Church the following Report:

Considering themselves as a Committee of Synod, designed to operate during the intervals of its sessions, they have endeavoured faithfully to perform the important work intrusted to their care. While they believe that the first great duty of the church is the cultivation of the personal sanctification of her members, so "that men seeing their good works, may glorify their Father which is in heaven," they consider that the divine command, the exercise of Christian compassion for perishing multitudes at home and abroad, the harmonious and enlarged development of religious character, and the security, the stability, the peace, the progress, the genuine prosperity of the church, require unremitting and strenuous exertions, to make known to all men the unsearchable riches of Christ, until the whole earth shall be filled with his glory.

In the divinely constituted organization of the church, we find an admirable enginery, which is capable of such modifications and applications as render it competent, with the divine blessing, to effect all that is necessary. The church has wonderful resources at her direction, and it is her guilt and her injury that she has made so little use of them. Divine Providence is now calling upon her to "arise and shine, for her light is come, and the glory of the Lord is risen upon her." Amidst many and severe persecutions and discouraging circumstances, she has not been left to perish; and the signs of the times indicate that "the time to favour her, yea, the set time, is come." Our own department of the church has survived many a disaster, and at the present time appears to enjoy very great prosperity. God is calling upon her to "lengthen her cords, and strengthen her stakes, and stretch forth the curtains of her habitation; to break forth on the right hand and the left hand, and possess the Gentiles." She should obey the divine injunction, and in the spirit of faith and love go forward in the discharge of her high commission, under the guidance of her glorious Head.

In referring to the operations of the Board for the past Synodical year, we call attention to the means employed and the results obtained.

The Rev. Robert Patterson, since his ordination by the Presbytery of Philadelphia, has been labouring with great zeal and diligence in the discharge of the duties intrusted to him. In conformity with the instructions of the Board, he has visited a large number of the congregations of our church, and has collected a great amount of valuable statistical information in regard to them; and especially has, to a very great degree, increased the interest of our people in the missionary cause, and has obtained large subscriptions to the foreign and domestic funds. His valuable reports, which were sent to the executive committee from time to time, contain a vast amount of information in regard to the history, condition and prospects of the churches which he visited; and the statistical tables which he has compiled furnish data to direct our operations, such as never before have been possessed. The Board have recorded their high appreciation of his services. As his work has not yet been completed, they recommend that his appointment be continued.

From the intimations made to the Board, of the probable advantages of the employment of colporteurs or Scripture readers, and the earnest desire of brethren in the West that this system of agency should be revived and extensively employed, it has been considered proper to appoint such suitable persons as could be obtained for this purpose. As yet only one person has been found whose circumstances were such as to enable him to accept the invitation of the Board. It is hoped that several more will soon be obtained; and it is contemplated to employ some of our students of theology in this manner, during their vacation. We hope to be able to report to next Synod efficient action in regard to this subject.

The Board have felt it to be their duty to disseminate the knowledge of the distinctive principles of the Reformed Presbyterian Church. There is danger in the excitement of zeal, unless it be according to knowledge. Fanaticism is more to be dreaded than apathy. We believe that the extensive circulation of the doctrinal part of the Testimony of our church would do much to prevent the introduction of error among ourselves, to increase the respect of the community for our position, and to enlarge with valuable accessions the numbers of those who profess our principles. It is proper that all should know what we are and whither we are going. We hang out our flag, and steer our vessel by the chart. It has been thought desirable to publish a cheap edition of our Testimony for extensive circulation. By the consent of the donor, a part of the donation made to Synod at its last meeting, the disposal of which was left to the Board, has been appropriated to this purpose. The work has been stereotyped in a neat and convenient form, and an edition of five thousand copies has been published. It is hoped that every member of our church, whether old or young, male or female, will now procure a copy, and that our ministers and elders will introduce it into Sabbath Schools and Bible classes, as a manual of instruction. None need be unsupplied, as copies may be furnished to an indefinite extent, from the plates which are prepared by the generous donation already mentioned.

In this connexion, we may also refer to the publication of Mr. Campbell's work on Missions in India, which was nearly ready for distribution when last Synod met. This valuable book has been extensively distributed, and has received high encomiums. It has done much to increase interest in the missionary cause, not only in our own but in other churches.

In regard to their operations in connexion with foreign missions, the Board report, that they have the pleasure of announcing largely increased contributions for this object, arising instrumentally from the indefatigable labours of their agent, Rev. R. Patterson. The condition of the mission in Saharanpur is detailed at length in the accounts published from time to time in the Banner of the Covenant, and especially in the last annual report. To these we refer the Synod. Since the last publications were made upon this subject, very interesting communications have been received, by which it appears that "times of refreshing from the presence of the LORD" are approaching. Mr. Campbell writes as follows:

Mission House, Saharanpur, March 4th, 1853.

Reverend and very dear Brother—You will, I am sure, be glad to hear that we have never, since our arrival at this place, seen so much interest taken in the preaching of the gospel as at the present time. For some months past great crowds of natives have attended every afternoon at the city church verandah, to hear the gospel. On our arrival at the appointed hour we have sometimes found as many as fifty to one hundred persons waiting to hear what we had to say to them. Sometimes the assembly has increased to two hundred, and often the same persons remain for an hour and a half, and attend from day to day with great seriousness and respect. While this is going on at the city church, an audience, sometimes equally large, is being addressed in another part of the city by some of our young men, who are becoming popular speakers and very zealous in the good work. From all appearances we cannot but hope that much good is being done, and that with God's blessing, which we trust he will not entirely withhold, some fruit will result to his own glory. Indeed, within a few days, an interesting inquirer has come forward and professed his faith in Christianity, and his utter disbelief and want of confidence in the whole system of Hinduism. For some time past he was seen in the assembly every afternoon listening with great attention. Now he attends our more regular services in the church on the compound, with his head uncovered, and seeming as if he had entered a new world. As yet, how-

ever, he is, of course, very ignorant about the gospel plan of salvation—and he must be instructed, and his sincerity proved by a long period of trial. We are not of those who receive persons to the church in haste, as experience has taught us the necessity of much carefulness among a people like the Hindús. A bare *profession* is not sufficient—we like to see some experimental evidences of grace in candidates for church communion.

The people of the village of Pahású, to whom we referred in our annual reports, seemed to be drawing back towards heathenism since the death of the chief man, Basáwan, who, we trust, died a true Christian. We continued to visit them frequently, but some months back they treated us rather coolly and did not attend our preaching as formerly. To try their state of feeling, and to show our disapprobation of such conduct, we left off going to the village for some time, but were lately gratified by a deputation coming to ascertain the cause, and to invite us out to spend a day with them. We very readily consented to go, and last week Theodore, the catechist, and I went out there accordingly. Half way, or about four miles from this, we halted at a respectable village, and spent an hour preaching to about thirty people, who sat around us, and heard the word most attentively. On our arrival at Pahású the people seemed glad to see us, and followed us up to the neat little chapel built for us by the late head man of the village. After the usual salams and salutations I told them we had come to give them a day's preaching, and that the best way they could show their respect for us and the Master whom we serve, would be to show good attention to our message, and to gather in the people of the village to hear the good news of salvation. In ten minutes we had a congregation of twenty-five attentive hearers, which continued to increase until the audience became the largest I have ever seen at the place. It was also stated that several persons were out of the village on business, who would have been present had they known we were coming that day. After some of these, messengers were sent, and they soon made their appearance. After preaching an hour and a half we concluded with prayer, when all the assembly reverently stood up. We then gave intermission for an hour, so as to allow them to take their morning or twelve o'clock meal. In the course of an hour they all returned, and we had another service of more than an hour, at the close of which we asked them their opinion of idolatry and Christianity. They all acknowledged that Hinduism was false—that Christianity was true, and that they had entirely renounced the worship of idols. Several also stated that they were Christians in heart, &c. We pressed upon them the necessity of reading and hearing the word of God, of prayer, and of an immediate turning to God, and professing to be his followers, and then closed with prayer. After a warm manifestation of hospitality, in their way, by offering sweetmeats which we could not eat, we took our departure, leaving, we trust, good feelings and good impressions behind us. Theodore rendered great assistance in the services, and seems to have his heart much set on doing good. I have never before felt more deeply interested or encouraged in our work than during the labours of this day at Pahású.

For some time past I have felt much inclined to try the plan of colportage among the people around us, and some days ago Theodore started to make a beginning in this work. In a circle of ten or twelve miles around us there must be as many as fifty villages and towns. Many of these have been already visited by us; but now it is our intention to preach the gospel in the streets of them all, and to give books to all who can read them. Theodore is to keep a journal as to the number of people in the villages—the number who attend to hear the gospel—the number of books given—the state of education among the people—the number of pupils in schools, &c., &c. I hope to give you some account of this little enterprise in my next. I was very unwell some weeks ago, but am now much better, and improving daily. The rest of the family are in usual health. O, how much have we to be thankful for that we have

been permitted to live so many years in India! Alas! that we have done so little, and that so few have been brought to the Saviour through our instrumentality, and yet we hope our labours have not been altogether in vain.

As ever, dear brother, yours,

J. R. CAMPBELL.

The Board most earnestly ask that the missionary brethren, whether from our own land or from among the heathen, may be remembered in the supplications of our people in the sanctuary, the family, and the closet, and that by correspondence and otherwise, personal intimacy may be cherished and maintained.

Our home operations have been confined to the payment of such drafts presented to us as have been sanctioned by presbyterial authority. The system of colportage, already referred to, has been introduced, and it is hoped will prove an efficient auxiliary in our system.

For full details in reference to these subjects, the Board refer Synod to the valuable reports of Rev. R. Patterson, which accompany.

With the earnest prayer that Synod may be divinely directed in their deliberations on this subject, and may reach such decisions as will promote the universal diffusion of the knowledge of the LORD, we submit our report.

AGENT'S REPORT TO THE BOARD OF MISSIONS.

To the Board of Missions of the Reformed Presbyterian church of North America.

Reverend Fathers and dear Brethren,—Having since last meeting of General Synod enjoyed the honour of acting as your representative in endeavouring to excite a deeper interest in the work of Christ among the people of our church, you will naturally expect from me, at the end of the year, a report of the manner in which this trust has been discharged. The executive committee furnished your Agent with instructions, explaining and clearly defining the objects contemplated in his appointment, containing valuable suggestions of Christian wisdom as to the general course to be pursued, but leaving him entirely unfettered with regard to detailed application; and having introduced him to the brotherly regards of the brethren by a circular letter, (a copy of which marked A is herewith presented) he entered on the work assigned him.

The objects contemplated by General Synod in his appointment, and more fully explained in the documents referred to, are arranged under four general heads; to each of which he directed his attention, and respecting them he will report in the order of their occurrence. He was directed,

I. To visit the churches, disseminate missionary intelligence, and endeavour to awaken them to a sense of the duty of increased exertion in the cause of missions.

It was evident, on the most cursory view of the number and scattered state of our various congregations, that his visit to each must necessarily be very brief, and that even if he were possessed of the most extensive and varied information on the subject of missions, should he confine his attention to oral communications he could only communicate it in an unsatisfactory manner during the few hours of his public intercourse. But if this deficiency could be more than supplemented by the abundant and valuable information contained in the missionary Magazines of the day, and if the faint impressions produced by a transient appeal could be deepened by the perusal of those powerful printed addresses now happily so numerous, a deeper and more intelligent interest in the kingdom of God might reasonably be anticipated. Under this conviction, he applied to the Executive Committee of the American Tract Society for a grant of 214,000 pages of Tracts, suitable for his purpose. With the large-hearted liberality characteristic of the managers of that truly catholic

institution, the whole amount asked for was at once placed at your Agent's disposal. A similar application to the Secretaries of the American Board of Commissioners for Foreign Missions was responded to in the same spirit of cordial Christian co-operation, and several thousand copies of the "Dayspring," "Journal of Missions," "Tracts," "Anniversary Sermons," published by that society, were forwarded from Boston. When these were exhausted, as many more as were deemed necessary were readily granted by the secretary in Cincinnati. The American Bible Society granted a number of copies of the Scriptures in various languages to be distributed as he might find opportunity during his journey. The respected Secretary of the Presbyterian Board of Foreign Missions authorized him to call for as many copies of the Life of Walter M. Lowrie, the martyr missionary to China, as might be needed by the theological students of our church, at half the wholesale price. The session of the church of Thorn Grove and other well known friends of Missions in other places, while generously furnishing pecuniary aid towards this object, would not allow him the pleasure of making any public acknowledgment of the particulars. The greater part of these various supplies have been distributed, in those parts of the church visited, according to the Saviour's rule, "Freely ye have received, freely give," and there is good reason to suppose that the seed thus sown is producing an abundant harvest.

Your Agent's route lay through the Pittsburgh, Western, Ohio, and Philadelphia Presbyteries. Forty-one congregations in these presbyteries have been visited, and one hundred and fifty-seven sermons, lectures, and addresses on *The subjection of the world to Satan's sway, Christ's right to universal dominion, The design of the church as His appointed agency for the restoration of his kingdom, The nature of the Mission work of the church, and the duty of her members in regard to it*, have been delivered. It is deeply to be regretted that the honour of pleading the cause of a perishing world and the claims of our risen Lord, had not been conferred on some one, who, by education, intellectual endowments, and spiritual attainments, was qualified to present, in a suitable manner, themes in which were concentrated the fervid eloquence of the apostle to the Gentiles, the rapturous strains of the evangelical prophet, the living lyrics and the dying prayers of the sweet singer of Israel, and the last authoritative affectionate words that have reached our earth from lips that spake as never man spake. Did the travail of Christ's soul occupy as deep a place in our hearts as in his—were the conversion of the world brought forward as frequently in the preached gospel as it is in the written word—and were the certainty, the blessedness, and the glory of Messiah's universal dominion, displayed as prominently in the earthly sanctuary, as they are in the ministrations of the heavenly church, there can be no doubt that more scriptural impressions regarding them would prevail in the minds of gospel hearers, and a degree of zeal for the extension of his kingdom, more adequate to the importance of the object, would be exhibited by the church. Until the ministers of the word are satisfied, after a careful perusal of the scriptures for the purpose, that they have devoted a scriptural proportion of their pulpit ministrations to the exhibition of the work of Missions in all the bearings in which Christ presents it, and that they have urged its claims by all the motives by which he seeks to engage the affections and the labours of his people in it, we cannot be justified in laying the blame of comparative lukewarmness on the members of the church. Particularly it should not be laid at the door of the membership of the Reformed Presbyterian church, whose distinguishing characteristic has ever been a willingness to suffer or perform any thing which has been clearly proved to be dutiful from the word of God. The public presentation of the claims of Missions has furnished an opportunity for proving that this noble feature of Christian consistency, nursed in days of trial and suffering, has not been lost through the lapse of years of ease, but exists, ready to be called into exercise by the use of the divinely appointed means. It is cheer-

ing to know that such a gospel exhibition of the great doctrine of Messiah's Headship over the nations, and the consequent duty of his church to subject them to his sway, is successfully made in many parts of the church. To the ministers so engaged the decided and abundant fruit of their labours, apparent in the greatly increased liberality of their congregations, and in the revival of religion around them, must afford encouragement to persevere in labour so evidently blessed by the Head of the church. There can be no doubt that God, who is no respecter of persons or of places, would bestow the same blessings upon similar prayerful labour in all other parts of his church.

Knowing that it is the rule of our Lord's kingdom to employ weak things to confound the mighty, and from the mouths of babes and sucklings to ordain strength to still the enemy and the avenger, your Agent availed himself of every opportunity of addressing the children of the Sabbath schools and Bible classes on the subject of Missions. These Sabbath school addresses were illustrated by coloured drawings of Eastern manners and customs, specimens of the Idols of India, books used in our missionary schools, and original letters and essays in Hindustani, Persian, and English, from the students of the Mission College. These interesting specimens were kindly furnished from the museum of a society, whose name will recall pleasing reminiscences to the minds of many members of the Board, and which, though the lapse of years might justify a different designation, still retains the dew of its youth, *The Juvenile Missionary Association of the First Reformed Presbyterian Church of Philadelphia*. The profound attention, intense interest, and prompt and unanimous responses of the young disciples to the claim made upon them for aid to the cause of Christian education in India, are among the most pleasing incidents of your Agent's visits, and indicate a state of religious feeling among the youth full of hope and encouragement to the church.

In every sabbath school where they had not previously been in operation, the Missionary purses were unanimously introduced. Already a number of schools have made remittances which testify their proficiency in doing the will of Christ, as well as in learning his word. To encourage such praiseworthy exertions and foster the missionary spirit among the young, arrangements have been directed by the Executive Committee and carried out by your Agent, for the supply of all the Bible classes and Sabbath schools in the church with suitable missionary intelligence. Until further arrangements can be completed, the "Foreign Missionary," published by the Presbyterian Board of Foreign Missions, is used for that purpose; and 2,245 are now forwarded monthly to the various congregations.

Doubtless the pastors and elders will rejoice to aid in giving direction and permanence to these juvenile efforts, bestowing the smile of approbation, speaking a word of counsel and encouragement, and in case of difficulties formidable to youthful inexperience, extending a helping hand in the spirit of Him, who, recognising the little children as subjects of his kingdom, lifted them up in his arms and put his hands upon them and blessed them. Experience has already proved, that the combination of sound catechetical instruction with early and active employment in the service of Christ is an infallible preventive of that lamentable apostacy of the children of professing Christians, which has brought sorrow to so many hearths and ruin to so many souls. Even where the practical operation of this plan has not yet been witnessed, a system of education which combines the theory and the practice of piety, enlists all the best feelings of the heart in the cause of religion, entwines the pleasant associations of childhood around the cross of Christ, trains up the youth of the church to habits of self-denial, beneficence, and Christian exertion, and guides the aspirations of their ambition to the imitation of the Son of God, must commend itself to the mind of every reflecting Christian parent. We may, therefore, confidently hope, that an increasing interest in this matter on the part of parents and teachers will stimulate the young to

perseverance and increasing exertion, that thus they may grow up as the grass, as willows by the water-courses, early acknowledging Christ's right to them, and dedicating themselves to his service; a blessed result of the missionary spirit in every sabbath school where it prevails.

II. The next duty assigned to your Agent was, to aid in the organization of congregational auxiliaries, so as to afford every member of the church an opportunity of contributing to her Home and Foreign Missions.

The various congregations of our church have always recognised the principle that the church is a great missionary society, of which the particular congregations are the auxiliaries; and their practice has in a greater or less degree been based on this principle. Though in the sight of God we must confess that we have come very far short of the requirements of his law, or the claims of our Saviour's love, yet if measured by the attainments of brethren in any other church in the land, the members of the Reformed Presbyterian Church would have no cause to be ashamed of the measure of their Christian liberality. It is a necessary condition of the existence of a generous willingness to aid in extending the gospel, that when the providence of God calls for immediate and local effort, it promptly, zealously and, in general, effectually performs the *immediate duty*, even at the risk of a temporary neglect of others of no less moment. The rapid increase of members and congregations with which the Lord has blessed our church, has had the effect of drawing forth her liberality more in the channels of local effort than of united and systematic exertions; because for such vigorous local efforts there existed an imperative necessity; and the very abundance of the streams required for the watering of these newly planted vineyards may have given an appearance of comparative neglect, for a time, of the general interests of the church. The neglect, however, if such there be, is more apparent than real, and even the appearance is only temporary. For it is universally seen that those congregations which have made the most generous efforts to erect churches and obtain a supply of ordinances for themselves, have shown the most hearty disposition to extend the word of life to others, as soon as they were a little relieved from the pressure of immediate claims, and often before that time. These observations are offered as the true explanation of any deficiency that may appear in the list of auxiliaries opposite the names of some of the more recent organizations.

In several of the older congregations in the Pittsburgh Presbytery, various modes of raising the funds contributed for the missions of the church had been in operation, with different degrees of efficiency. Knowing that the actual performance of the duty of Christian beneficence is of greater importance than any machinery by which it may operate, and that frequent changes of plan tend to diminish the confidence of the people in the work, it was not deemed expedient to interfere with any existing organization which had secured the approbation of the people and proved tolerably efficient in giving expression to their Christian liberality. Acting in such cases under the advice of the pastor and elders, your agent directed his attention rather to the encouragement of increased exertion by existing plans, than to the introduction of that which the Executive Committee regards as a more excellent mode of operation.

For though churches, whose form of government is not conformed to the Scriptural model, may and do need considerable modification and organization when they attempt to engage in missionary operations; the plan of church organization instituted by Christ and, in a good degree, exemplified in the Reformed Presbyterian church, is so perfectly adapted to the accomplishment of the work for which he instituted the church, that, if only love to Christ be in lively exercise, it will work well in almost any mode of application. Her societies, congregations, presbyteries, and General Synod, present a divinely instituted organization for missionary purposes, to the excellency of which, after trial of other plans, the various societies of the day give testimony by adopting it under another name. As we need no new gospel to convert the world, so

we need no new organizations to revive the church. An outpouring of the Spirit of Christ, filling our hearts with love to him, and with ardent desires for the coming of his kingdom, is the grand desideratum. If this be wanting no organization can supply the deficiency; and where it exists it will always find expression.

Yet it is highly desirable that a return to the first principles of simple faith and ardent love should lead to an employment of the primitive mode of operation. The unrepealed law of God requiring us to worship him with our property as well as with our lips, and the apostolic injunction to every member of the church to lay by him in store on the first day of the week as God hath prospered him, should be conscientiously obeyed.

God, who alone is Lord of the conscience, has designated no particular proportion of his property in our stewardship for any particular department of his service. Desiring the free-will offerings of love, he has directed that "*If any man will offer an offering to the Lord, of his own voluntary will, he shall bring it to the door of the tabernacle of the congregation.*" Every sinner redeemed by the precious blood of Christ is to judge for himself what he shall render to the Lord for his benefits toward him.

The work of Christ at home and abroad is one. Home and foreign missions are not rivals. The two arms of the church cannot come into conflict. But as the prayers and sympathies of some brethren may be more drawn out to one portion, and they may feel desirous of sending a Paul and Barnabas to the heathen, while the desire of others might be to aid James, Cephas, and John in going to the circumcision, and as these desires are in themselves right, and these preferences if not carried to an unreasonable length not inconsistent with the design of the gospel, the fullest liberty should be allowed to every member of the church to designate the application of his contribution, either wholly or in part, for the benefit of the countless thousands of perishing idolaters, or for the diffusion of the truth among the deluded and unbelieving in our land. And some there are who, remembering the debt of gratitude we owe to those who preserved the lively oracles, whose are the fathers, and of whom, as concerning the flesh, Christ came, and believing that the restoring of them shall be to the church as life from the dead, cease not to send forth their hearts' desires and prayers to God that Israel may be saved, and feel an obligation laid on them to send the gospel *to the Jew first*, and appropriate a part of their contributions for that purpose.* It is desirable that the Synod should know beforehand the probable amount and direction of these free-will offerings that the outlay may be regulated accordingly; hence the propriety of taking an account of the subscriptions. It only remains that the officers of the church, following the apostolic example, appoint a number of suitable persons to collect and transmit these offerings to the treasurer of Synod; and we are put in possession of the divinely instituted plan of operation. Admirable for its simplicity, it is yet perfectly competent to exhibit and employ any amount of the grace of Christian liberality which may exist in the church, from its present imperfect measure, up to a display of Pentecostal benevolence.

The existence of the same spirit, the desire to promote the same objects, and the recurrence of the various congregations to the same infallible standard for direction, will naturally lead them to adopt the same plan; and thus at once exhibit and promote the unity of the church. The habitual and frequent exercise of the religious feelings by this weekly manifestation of our interest in Christ, and of love for his cause, has been so blessed in reviving personal religion, and promoting congregational harmony and efficiency in every place where it has been practised, as to give abundant testimony to the wisdom of the divine institution. Those who in this matter have done Christ's will, know of the doctrine that it is of God.

* Dr. Cunningham, of the Reformed Presbyterian Church of Scotland, is labouring with much encouragement among the Jews in London.

Such are the principles of the *plan of weekly contributions*, recommended to the church by the Executive Committee, and which, when the opportunity was afforded him, your Agent proposed for adoption. In the more recently organized congregations, constituting the majority of the churches, and in several of the older congregations also, he enjoyed the privilege of attending many congregational meetings convened expressly for the consideration of this subject. In these meetings its merits were thoroughly discussed by the members of the church, often for several hours, always with Christian temper and courtesy, and in most instances the discussion terminated in unanimous approval. The result is that in the Western, the Ohio, the Philadelphia, and seven congregations of the Pittsburgh presbyteries, the congregational auxiliaries use the plan of weekly subscriptions, collecting them at convenient intervals. The thorough acquaintance with the word of God—extensive general information—capacity for discriminating, philosophical analysis, and ability for close logical discussion, with the true Berean nobility of intellect, displayed by the members of the church in these discussions, even in the most retired rural situations, evince the existence, in the Reformed Presbyterian church, of a spirit, which God may yet use to qualify her for performing a part in the conversion of the world, proportioned rather to the care with which he has preserved her amid many perils, in past ages, than to her present comparative insignificance among the thousands of Israel.

Your Agent reports that, though many of the congregations he addressed were struggling with local embarrassments, and others making strenuous exertions to procure some supply of gospel ordinances for themselves, *in every instance the greater necessity of the perishing was recognised, the call of Synod cheerfully responded to, and contributions, to a greater or less amount, promised in aid of our Home and Foreign Missions.* Where sufficient time has elapsed for the collections to be made and remittances forwarded, it is found that their promises have been amply fulfilled. The benefit of this example has not been lost. The zeal of the Western churches has provoked very many of the brethren, in more favoured situations, to an emulation in love and good works. The annual amount of the subscriptions for the current year, in fifty congregations containing 5,245 communicants, so far as at present ascertained, is \$2237 56 for Home Missions, and \$3457 89 for Foreign Missions—total, \$5695 45; being an average of $2\frac{1}{10}$ cents per week from each communicant. This sum is contributed in very unequal proportions by different congregations; the largest contribution in America being made by the congregation of Utica, Licking county, Ohio, consisting of 16 members, of whose auxiliary Miss Susanna Patton is Secretary—the average subscription for each member of that congregation is \$4 77 per annum, or $9\frac{2}{10}$ cents per week. But our brethren in India give unequivocal testimony of the deep impressions made on their minds by the sight of heathenism, having transmitted fourfold even that amount, or \$13 31 for each communicant in the church at Saharanpur.

A list of all the auxiliaries in the church, with the addresses of the Secretaries and the amount of the subscriptions, so far as they have been ascertained, is submitted for the consideration of the Board, (marked C)—a specimen of the collecting card used by the collectors of the auxiliaries, (marked B,) and a copy of a circular recently issued, (marked D,) are also presented.

The amount subscribed, though still very far below the ability of the church, is yet such a gratifying step of progress toward a proper state of feeling and action as to warrant the assurance that, if the pastors, elders and collectors will persevere in their labours of love, still greater progress will be made during the next year, and their labours shall not be in vain.

III. The third duty assigned your Agent was to procure and transmit to Synod, through the Board of Missions and the committee on sustentation, authentic information of the state and prospects of the church, so far as it could be obtained by personal observation, or the reports of the elders and other officers of particular congregations.

The design of Synod, in directing inquiries on these subjects, being to obtain facts which might guide the various committees to intelligent and judicious arrangements for the welfare of the churches, which, if published, might increase the interest of each congregation in the prosperity of the whole, and from which, at an after period, some father in Israel might draw materials for a continuation of her history, your agent was led to infer, that to answer the two former of these purposes, the information furnished should be minute, local and special, and to be of any value for the latter must be comprehensive and general; so far, at least, as to embrace the leading features of the church's organization and extend to all her congregations. If he has not succeeded in combining these different features more to the satisfaction of the Board than to his own, he begs that the acknowledged difficulty of the attempt may plead his apology. Left wholly untrammelled in this matter by either of the committees whom he had the honour to represent, they should be entirely exonerated from the blame of any thing defective or unsatisfactory in the form or matter of your agent's reports. From the accumulation of duties and partial failure of health he has been prevented from completing the survey designed. The whole of the Northern and five congregations of the Pittsburgh, with some mission stations in the Western Presbyteries, and the Presbytery of Saharanpur, have not been personally visited; but a correspondence has been opened with persons in each of the congregations to ascertain their numerical and financial state, and he hopes thus to complete the reports before the termination of the meeting of Synod.

It appeared desirable to obtain information respecting seven principal features of the church's organization: 1. *The locality of each congregation.* 2. *Its numbers and supply of ordinances.* 3. *Its Sabbath schools and Bible classes.* 4. *Its Prayer meetings.* 5. *Property and Finances.* 6. *Missionary operations in its own locality and elsewhere.* 7. *Its attention to the education of young men for the Ministry.*

Queries on these subjects were accordingly prepared, submitted to the executive committee, amended and approved by them, and presented to the officers of the various congregations. In all cases they were unreservedly answered. In addition to these general features, any thing of special local interest, either in the state of the church or the condition of the world around, seeming to demand the care of the Board, with the request of the pastors and elders in relation to it, and such suggestions as appeared called for from your agent, were embodied in reports prepared on the spot, and transmitted by mail to the Secretary of the Board. Thirty-seven of these from as many different congregations or clusters of missionary stations have been forwarded, (marked I. to XV., and XX. to XLII.,) and a specimen having been examined and kindly approved by the committee, they are now submitted to the Board's disposal. The financial and statistical information procured has been laid before the committee on sustentation in full, and so much of it as appears to be of general interest is presented in the accompanying statistical table, (marked E,) exhibiting the actual state of the church, so far as the information in your agent's possession can be presented by figures. For a view of the state of religion in the various congregations and mission stations, their encouragements, hinderances, local efforts, and the kind and measure of assistance from the Board, desirable or practicable in particular instances, he must refer to the detailed reports. To present a general view which could serve any practical purpose as a guide to judicious action in the case of congregations so variously circumstanced, is evidently impossible; but as an acknowledgment of divine grace, and an encouragement to perseverance in the work of the Lord, he would make a brief allusion to some general features characteristic of the whole church.

1. The spirit of enterprise, which so remarkably characterizes the people of this republic, is not less prominent and useful in the church. Her members are pushing their way into all parts of the west. Desirous of obtaining gospel

ordinances for themselves and their neighbours, they are multiplying mission stations with a rapidity which wholly outstrips the ability of the present labourers to overtake, and calls loudly for a large increase in the number of young men preparing to enter on the work of the ministry. Seven new mission stations, reported within a little more than a year past, and the prospect of double that number during the present season, although they do devolve upon the church increased cares and extended labours, are yet causes of gratitude—utterances of the voice of the Saviour's love, saying, "*Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation. Spare not, lengthen thy cords and strengthen thy stakes, for thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited.*"

2. The unflinching attachment of our people to a scriptural worship, and the sacrifices they are willing to make to sustain it, give reason to believe that the greater part of these mission stations, with a little fostering care and timely aid, will speedily become self-sustaining congregations. When your agent has marked the devout and earnest attention of the people in these places to even the most imperfect exhibitions of the gospel, has taken brethren by the hand who had travelled on foot thirty miles to the place where they could enjoy communion with Christ and his people, and seen persons thus destitute of any regular supply of ordinances, contribute for the relief of the greater need of those who have never heard of a Saviour's love, with a degree of liberality that would shame more highly favoured churches, he was convinced that, *if the Lord had been pleased to slay these little organizations he would not have showed them such things as these.*

3. With respect to the existence and prevalence of vital godliness throughout the church, your agent rejoices to be able to present a good report of the faith and charity of the brethren. If we may be allowed to judge by the visible fruits of love before alluded to—by the attention paid to the sound catechetical instruction of the young—by the fervour and delight with which the family altar was surrounded, and by the conversation of many, to whom the name of Jesus is as the savour of sweet ointment, he must conclude that the power as well as the form of godliness is known in the Reformed Presbyterian church. In several places the power of the Spirit of God is felt and seen in applying the word with power to the hearts of the ungodly, and in answering the fervent prayers of faith by convincing the profane of their danger, without any immediate outward means, and leading them to inquire what they must do to be saved. These, let us hope, are only the first droppings of that plentiful rain wherewith the Lord has promised to refresh his weary heritage—covenant pledges that the good will of Him that dwelt in the bush has not been withdrawn from the church of our fathers.

IV. The last duty devolved by Synod upon your agent was, "generally to promote the various interests of the church." Though each interest of the church must be interesting to every member in proportion to its bearing on her welfare, yet when it is remembered that the interests of the church are as numerous as the details of her internal organization, and the dangers which, in an enemy's land, threaten her from without, he hopes that acknowledging the neglect, in a great measure, of this injunction, he shall be acquitted of the charge of lukewarmness, by pleading that really he is incapable of giving adequate attention to such various and important duties. He has not, however, entirely overlooked them, though, from want of time and strength and suitable preparation, he could only note the circumstances in his reports, in the hope that other and more efficient labourers would be sent forth to supply his lack of service. To five of these interests of the church he would beg the attention of the Board of Missions, and report his action concerning them.

1. Where the circumstances of the people rendered the organization of a *Bible class or Sabbath school* practicable, he has endeavoured to urge the duty and give such aid as he could to its commencement. These valuable nurseries

of the church might be increased in numbers and efficiency, if the Board were prepared to offer a little encouragement to the formation of a Library or the supply of suitable class books, question books, dictionaries, copies of the Scriptures—of the Psalmody of the church—of her standards, and exhibitions of her history and struggles, suited to youthful readers. *We have heard with our ears, our fathers have told us* the noble works which God performed in their days, in the old time before them. But that generation has been taken home, and these thrilling and arousing incidents are little known to the rising race. How much of the word of God is devoted to the history of the church, what a prominent place it occupies in the Scripture plan of education, and what powerful motives are supplied by it to induce us to lay aside every weight and besetting sin, and patiently run the race set before us, he need not urge on the consideration of the Board. But he hopes that this brief suggestion may draw forth immediate action on the subject of *the encouragement of proper Sabbath-school education.*

2. *The prayer meetings* your agent regards as of such vital importance to the cause of Christ, and the very existence of religion, that, in those places where they had not been commenced or had fallen into disuse, he felt called upon to lay before the brethren the promises of Christ, the authority of the word of God, the solemn vows to attend such meetings made by all who are admitted to the church, and to use all the personal and official influence he possessed to obtain pledges that they would be at once revived or commenced. He is not aware that there is now any congregation without at least one monthly meeting for prayer and Christian fellowship. But it is highly desirable that those members of the church who have not enjoyed the opportunity of attending such meetings previous to their connexion with us, should be made better acquainted with their advantages, and that *all* the members of the church be stirred up to greater diligence in waiting upon God and strengthening the bonds of love among themselves in this ordinance. He hopes the Board will, in some suitable measure, call the attention of the church to this subject.

3. The gospel of Christ is now proving its adaptation to the wants of *man*, without respect to nation or education, as it did in primitive times. In the Reformed Presbyterian Church are now to be found the natives of even a greater number of States and nations than in the Apostolic church. Educated in every variety of religious and irreligious belief, they feel in common the power of that love which draws them to the cross; but it were unreasonable to suppose that they can be intelligently attached to the section of the church to which the Lord has added them, or feel any deep common interest in her concerns, in the absence either of personal acquaintance with her members or full information of her movements. It may be taken for granted too that the man who has little love for his own church has not much for any other, and he who is not concerned in aiding *her* efforts to extend the gospel feels no deep interest in its progress elsewhere. Love cannot be deep where acquaintance is superficial. *Personal* acquaintance with the church, generally, is plainly impossible in a church of any extent. But a particular acquaintance with her *personal movements* may be obtained by the perusal of minutes of the proceedings of her church courts, descriptions of the state of her congregations, and letters from her domestic and foreign missionaries, as they appear from time to time in the pages of some suitable Magazine.

In the absence of such a medium of information, it is painful, though not surprising, to find our brethren uninformed of the movements of the church, and, as a necessary consequence, deficient in that lively interest in them which a better acquaintance could not fail to inspire. Though it may not be the *best possible* public organ, (and none are more willing to acknowledge and deplore its unavoidable deficiencies than the talented and respected editors,) it may be hoped that none will refuse their cordial support to the *only* Magazine

of the church, at least until they are prepared to supply its place with a better. Conducted amidst a heavy pressure of cares and business, with little aid from some who may be more willing to criticise its defects than to aid in removing them, it has now rallied around it more than twenty ministers of the church as contributors to its pages, and stands at least on a level with any similar periodical. Begun as a juvenile labour of love in the cause of Missions, continued as a Missionary Advocate with more enlarged dimensions, and unfolding the Banner inscribed with Christ's right to rule the nations as the ensign of the mission cause, conferring neither literary honour nor pecuniary profit on any one connected with it, but casting whatever of the former it may acquire at the foot of the cross of Christ, and no inconsiderable portion of the latter into his treasury—and exceedingly blessed in awakening and deepening an interest in the cause of missions wherever it has been perused, your agent, having no personal concern in its management, was constrained to view its extensive circulation as one of the various interests of the church, and not the least important of those to which Synod directed his attention. He has accordingly taken measures, which he hopes will be effectual, to secure the introduction of the "*Banner of the Covenant*" into every family in the church, and to procure its more extensive circulation among our brethren in other lands.

4. Numerous and pressing requests having been made by ministers and members of the church for grants of considerable quantities of the *Testimony* for gratuitous distribution, as a most effectual instrumentality for training up the young in the principles of our Covenanted Reformation, and for diffusing the knowledge of a pure gospel over the land, and the necessary funds having been furnished by a father in the church, the Executive Committee directed your agent to publish a cheap 18mo. Stereotype Edition of 5000 copies without delay. The necessary revisions were made by the Secretaries of the Board, some typographical errors in the last edition corrected by a comparison with the original edition, and the work issued as directed. It is now ready for distribution. A copy marked F is submitted for the inspection of the Board.

It is not necessary to inform the Board of the duty and advantage of displaying the church's *Testimony* to the world. The results of his own observation, coinciding with the experience of all who have made the attempt to bring sinners to the knowledge of the truth, satisfy your agent that it is powerful in overcoming the enmity of the human heart, and bringing the mind into the obedience of faith, just in proportion to its entireness, and the weight of scripture authority by which it is enforced. This work, presenting one of the most complete human exhibitions of the truth, and supporting it with a fulness of scripture authority which the taste of the present day can hardly appreciate, has accordingly proved itself a most efficient instrument for the conversion of sinners wherever it has been presented to them.

Thousands, who arrive here every year from the churches of other lands, value and approve the principles maintained by the Reformed Presbyterian Church of North America; but having no opportunity of being informed that such are exhibited and maintained by any church within their reach, reluctantly enter the fellowship of bodies of whose standing they do not fully approve. A portion of the inconvenience thus arising is traceable to the want of effort on our part to exhibit our *Testimony*, as may be proved by the fact that, after inquiry in every city and town which he visited west of Pittsburgh, your agent could not find a copy of the *Testimony* of the Reformed Presbyterian Church for sale in any book store, or any bookseller who had ever seen the work. He has repeatedly met pious and intelligent men who did not know that such a church existed, yet who cordially approved several of its distinctive principles. It is needless to say that there is no difficulty in procuring the standards of sister churches in any part of the land.

Your agent hopes the Board will take effectual means to secure its general circulation. Mean time he has made a call on the members of the church for

the funds necessary to enable the Board, or the pastors of the various congregations, to distribute considerable quantities gratuitously, by a circular to active and influential persons in each church, a copy of which, marked G, is herewith presented. The replies, which have already been received, warrant the belief that our people will respond to the call with their usual liberality.

In the faith of the speedy approach of the time when the intercession of Jesus shall be heard, and his people be one, and believing that a more firm persuasion of their existing agreement in the great truths of the gospel of salvation, and an intelligent acquaintance with each others' *actual sentiments* on those minor matters in which they are supposed to differ, would do much to hasten the happy day when the watchmen shall see eye to eye, your agent has taken measures to bring our views of divine truth before the minds of beloved brethren in sister churches in this land. And as, on the closest examination, he can find nothing which would restrict its application to this country, but, on the contrary, that, *recognising all as brethren in every land who maintain a scriptural testimony for the cause of the Reformation*, it exhibits the gospel, which knows neither Jew nor Greek, with a wide catholicity as capable of embracing England as America, Switzerland as India, Ireland as Oregon, France as Germany,—your agent has made arrangements to lay it before the brethren of various European churches, and especially those with whom we are historically connected, or from whom the tide of emigration brings us annually accessions of numbers, talent, and piety. If the time should be at hand when the pressure of a common danger shall drive the people of God in different sects and nations to that union of effort to which the voice of a perishing world, the entreaties of a dying Saviour, and the authority of God's command have so long called us in vain, it is probable that the general principles contained in that Testimony may be proved as near the requirements of the times as those of any known formula, and may substantially form the groundwork of another Solemn League and Covenant, for the promotion of the "common cause of religion, liberty, and peace."

5. While devoting some attention to these various interests of the church, your agent's time and strength were so engaged that he was unable to devote a due proportion of either to the great object of her existence, for whose promotion all the others are only accessaries, *the turning of sinners from darkness to light, and from the power of Satan unto God*. His regret, on this account, will be, in some measure, diminished, if, as a doorkeeper at the gate of the temple, his labours shall facilitate the egress of some more worthy to beseech men to be reconciled to God. Yet feeling a necessity laid upon him by the abundance of opportunity, he has, during the year, warned sinners to flee from the wrath to come, and offered to them Christ and his salvation. Whether the word of God produced any abiding impression, he could have no opportunity to ascertain. It was declared simply in obedience to his command, and the result left to his own care. For the encouragement, however, of those who may feel disposed to engage in the same work, he can assure them, that over the length and breadth of this land, whether in the church or the tavern, the school-house or the railway-station, the ample deck of the steamboat or the crowded cabin of the canal-boat, in the dark recesses of the river or the brilliant saloon, in the sequestered hamlet or beside the crowded thoroughfare, the ambassador of Christ may take his stand and deliver his strange message to Atheists, Infidels, Universalists, Mormons, Pagan Africans, and Heathen Americans, Europeans of every grade and hue of superstition, and ungodly men of every class and character, *without receiving the slightest injury or incivility*; and he can frequently observe that the heart-searching word is listened to with an intensity of attention more desirable than customary among the habitual hearers of the gospel. He is not aware that a state of society affording such facilities for the extension of the gospel over such an extent of territory, was ever before presented to the church by the providence of God. How long he

may thus impose restraints on the natural enmity of the carnal mind, and dispose the Infidels and Papists, who even now constitute the numerical majority of this nation, to permit the diffusion of that light which manifests that their deeds are evil, it is hard to say. Its continuance may depend greatly upon the use made of it by the churches of God. The history of past ages would seem to show that if Christians shut their eyes to the great fact that the world lieth in wickedness, and hardening their hearts in unbelief of the Spirit's declaration that sinners around them are sinking down to perdition, shall devote their chief energies to the adjustment of the trivialities of sectarianism, or even to the acquisition and enjoyment of the privileges of religious selfishness, and neglect to go forth with the word of life to their dying neighbours, the blood of souls will not always cry in vain. The law of righteous retribution is immutably interwoven with the existence of churches and nations. History has recorded the lesson that the very increase of ungodliness which inevitably accompanies the increase of population, and the neglect of the means for their conversion, speedily forms an army of the enemies of God, which, emboldened by the inaction of his friends, will raise the war cry, and with weapons more powerful than Gothic spear, or Saracen scimitar, sweep away the churches which knew not the day of their visitation.

This subject, however, demands a tone and extent of discussion forbidden by your agent's position and the limits of this report. He has already called the attention of the Board to some of the agencies of the evil one which threaten the very existence of the church, in his Report on Colportage in the Western Presbytery, of 12th November, 1852, to which he would now refer, praying that the Lord would awaken his people in time to a sense of their danger, and nerve them for the performance of those duties which may avert it.

In conclusion, your agent regards it as a pleasing duty to acknowledge the generous hospitality and Christian affection with which he has been uniformly received by the fathers and brethren of our church, and his especial obligations of gratitude to the mothers in Israel for manifestations of maternal kindness which more than obviated the inconveniences of travelling, and almost induced a forgetfulness of the truth that this is not our rest. Grateful as personal favours, these acts of kindness become trebly valuable, when bestowed on one personally unknown; they must be regarded as proofs of affectionate interest for the work in which he is engaged, which he, for whose sake they were performed, will one day publicly acknowledge as done to him.

Most gratifying to the Board, and to every member of the church, will it be to know that, beyond the boundaries of our own communion, your agent, introduced by the circular of your well known Executive Committee, was cordially welcomed by brethren lay and clerical as a fellow labourer in the common cause, and permitted to enjoy the privilege of co-operating with them in pleading the cause of liberty, advocating the claims of temperance, and aiding in the work of tract distribution and Bible circulation. For favours neither few nor small, he is under obligations of gratitude to ministers and people of the other section of our own church, of the Associate, the Associate Reformed, both branches of the Presbyterian, the Congregational, the Baptist, and the Methodist Churches. In no instance was any assistance refused, but far more frequently their Christian generosity anticipated and exceeded his desires. Their houses were opened with Christian hospitality, horses and carriages placed at his disposal, the claims of business disregarded that personal aid might be rendered to the work in which he was engaged, churches and pulpits cheerfully opened, and stated services suspended, or postponed, to allow opportunity to plead the cause of Missions. The lists of all our auxiliaries, and the reports of many of the meetings show, that in the extension of the gospel to the heathen, the various sections of the church catholic can unite their prayers, their exhortations, and their efforts, and thus both exhibit and promote the cause of evangelical alliance. United efforts against the common foe are God's ap-

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pointed means for the removal of unholy rivalries, and for bringing about among the tribes of our New Testament Israel a state of feeling, in which Judah shall no more envy Ephraim, nor Ephraim vex Judah, but the whole church shall be one instrument in God's hand for the extension of his kingdom over all the earth. In this holy cause united, we can all more heartily pray—"Grace be with all who love our Lord Jesus Christ in sincerity."

In this brief acknowledgment of Christian kindnesses, special privileges enjoyed in our Father's house claim the place of last importance; nor must the dry details of business, or the remembrance of Christian friendship, or even the happiness of united labour in his service, exclude the recollection of our Redeemer's presence, or prevent a record of days of sweet communion with him in his own ordinances. On such occasions, led by beloved fathers and brethren to behold in prospect "the mountain of the Lord's house exalted above the mountains, and set above the hills, and all nations flowing unto it;" then "brought to his holy mountain and made joyful in his house of prayer," and fed with "the living bread that cometh down from heaven;" invited to "eat and drink abundantly;" taught to desire to "see Jesus," and blessed with a view of him as "the Lamb that was slain and worthy to receive power, and riches, and strength, and honour, and glory, and blessing;" and privileged to behold him exhibited in celestial glory "in the midst of the throne, and of the four living creatures, and of the elders," taking the book of God's purposes and receiving the praises of the heavenly church—"Thou wast slain, and hast redeemed us to God by thy blood out of every nation, and kindred, and people, and hast made us unto our God kings and priests"—impressions were produced which we shall gladly recall when, the period of labour ended and earth's communions done, we shall meet in the courts of the Jerusalem above, and with the minister of the true sanctuary drink new wine in our Father's kingdom, and see him as he is. The dying cry of Jesus' love, re-echoed on the banks of Jordan by the feeble voice of one exhausted in the work, still sounds in our ears the exhortation to place all our hope for forgiveness and acceptance on that completed work—his empty seat even still more solemnly gives the admonition so to labour in our Lord's work, that, like him, when called to leave it, we may be enabled to say, "It is finished."

I remain, reverend fathers and beloved brethren, affectionately yours,

Chicago, 27th May, 1853.

ROBERT PATTERSON.

(A.)

DEAR BROTHER,—The General Synod of our Church, at its late meeting in this city, had its attention drawn to "the remarkable conjuncture of affairs throughout the world, which most urgently invites the zeal and activity of Christians in the cause of our Lord and Saviour Jesus Christ," and the various agencies by which she, as a Church, is endeavouring to execute her Lord's work, came under review. It is painfully obvious that the efficiency of the ministry has been much impaired in those parts of the Church where there is greatest need for its fullest application. The inadequate support which small and newly raised congregations are able to afford their pastors, obliges them, in many instances, to devote a part of their time to some secular calling, harasses their minds with care, prevents them from obtaining that regular supply of mental aliment which the rapidly advancing intelligence of the age demands, and compels them to decline invitations to preach the gospel in the regions around them where public conveyances must be used. This state of things is unjust to those dear brethren, who, with so much zeal and self-denial, labour in these situations in the work of our common Lord, hurtful to the extension of our Church, and a great hinderance to the spread of the gospel in this country.

The rapid increase of the population of the United States, the daily influx of thousands of infidels, papists, and heathens, driven by the providence of God to our very doors, and the appalling fact that a majority of the people of

this country are not professors of any religion whatever, have doubtless impressed your own mind with the conviction that “the times and peculiar circumstances of the church, and the enlarging opportunities of usefulness around her, loudly call for a systematic and energetic effort in the cause of Domestic Missions.” Such an effort our church has not yet made. The labours of our Domestic Missionaries have principally been confined within the bounds of our little organizations, while the great mass of infidelity and ignorance has been overlooked. The densely peopled suburbs of our large cities, the darkness of many of our new settlements, and the command of our Lord, demand that we go out into the highways and lanes with the gospel message, and no longer rest satisfied with merely increasing our numbers from the ranks of the Church of God in other lands. The Lord has for years past raised up among us young men, well qualified for going out on this errand, and anxious to be engaged in it. Certainly it is our duty to employ them and send them forth, if we are to take part in the evangelization of America.

The Theological Seminary claims the deepest concern of the ministers of our church, to relieve it from those pecuniary embarrassments which threaten to impair its usefulness, and a vigorous effort is needed to put it on a footing of equality, at least, with similar institutions in sister churches. The Macedonian cries, which are daily coming to our ears, impel us to urge upon you, dear brother, that you redouble your prayers to the Lord of the harvest, that he would send forth more labourers into his harvest, and that you would diligently mark the progress of the grace of God among the youth of talent in your flock, press on them the claims of perishing millions and the example of Jesus, and urge on them the duty of preparing themselves to obey his last command. If a moderate amount of assistance in the earlier branches of their education would open the way for the entrance of young men of undoubted piety and talent to the gospel ministry, we doubt not that the members of the church would speedily respond to a proper application for that purpose.

These deeply important interests of our church, however, ought not to supersede the grand object of her being, the great end, for the accomplishment of which the increase, the extension, the efficiency of the church are chiefly to be regarded as means, *the conversion of the world to God*. Unless the church is, in some good degree, fulfilling the great end of her being, in carrying the gospel to the heathen, we may not look with great satisfaction on her increasing numbers at home. “It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the gentiles, that thou mayest be my salvation to the ends of the earth.” Our church has doubled her members within the last seventeen years, but we lament the fact that the missionary spirit of our people has not increased in proportion. There has been no increase in the number of our Foreign Missionaries, nor in liberality for the cause of God, nor self-denial for the wants of a perishing world. Our average contribution for Foreign Missions is fifty cents per annum—a sum which would not purchase the least article of dress or furniture. The Lord is now opening wide doors of opportunity and usefulness, and calling on us to go in and possess the land. Shall we take up the language of falsehood and cowardice, and say we are not able, or shall we respond to the sentiment of Synod,—“This is the time for the hosts of the Lord to snatch up their weapons—be up and doing, and, by well directed missionary efforts and enterprise, take possession of the spiritual land which the Lord hath promised to his church.”

The Synod, under a deep sense of responsibility to God, proceeded to act on these convictions of duty by taking measures for giving greater efficiency to all the agencies of the church. They appointed a committee to prepare a plan for the more systematic support of the funds of the church, and to consider and report on the propriety of having the salaries of ministers receiving under \$500, raised to that sum by some judicious plan; directed the committee on the Theological Seminaries to report to next meeting of Synod a plan of orga-

nization for one Theological Seminary in a central location; expressed their deep interest in the mission proposed by our brethren in Ireland, to the Roman Catholics of the south and west, and the claims which it has on our people for support; authorized the Executive Committee of the Board of Missions to send a Missionary to California and Oregon, and to strengthen the mission in Northern India, as soon as the men and means could be procured.

We doubt not, dear brother, that these various plans of increased usefulness meet your hearty approval, and will receive your cordial support, and that you will use every effort to enlist the people of your charge in zealous labour in this cause of God. The prayers, the labours, the contributions of *every member* of the church are indispensably necessary if we, as a church, would perform the duty God requires at our hands. Each owes a duty to God and to a perishing world, each has a talent committed to his trust, each must soon stand before the bar of God and answer whether he has lived for God or for himself.

Brotherly co-operation and united effort are no less indispensable; we are united in faith and in love, and ought not to allow geographical distance to prevent us from strengthening each other's hands and bearing each other's burdens, and so fulfilling the law of Christ. Our Lord is one, our work is one, the enemies of God are united, and we are too few and too feeble to waste our time, our funds, and our labour, in merely isolated efforts.

Some system is indispensably necessary to secure the benefits of such united action, and that of weekly contributions from all the baptized members of the church, appears to be simple, scriptural, practicable, well adapted to train up the young to habits of benevolence, and to repress the growing spirit of worldliness in the church. It has been tested and found efficient by sister churches, and admits of such modifications as the existing circumstances of congregations may render necessary.

According to the direction of Synod, Mr. Robert Patterson has been ordained by the Presbytery of Philadelphia, and employed by this board as their agent, to visit the churches, aid in the formation of missionary associations, and generally promote the various interests of the church. He will also endeavour to promote the object of the committee on sustentation, by obtaining such information as they may require. Mr. Patterson possesses the full confidence of those who know him, and enters upon his work with zeal and energy. We affectionately commend him to your Christian regard, and earnestly request your cordial co-operation with him in his important and arduous mission.

In soliciting the aid of your counsel and experience, as well as of your prayers and labours, and the communication of full information respecting the state of your own congregation, and the progress of religion in your locality, without which it is impossible for the committees to prepare their plans, or carry out the instructions of Synod, it is scarcely necessary to remark that we have no intention of interfering with the internal arrangements of congregations, or of dictating a course to be pursued by brethren in the ministry. Our sole design is simply by means of fraternal consultation and co-operation, to secure the united systematic efforts of all our people, to place our church in that position of honour and usefulness which will make her more efficient in extending the kingdom of our Lord in the earth. While labouring with you, dear brother, for this great object, we feel that we are bound together by a tie which distance cannot weaken, nor time impair, and in its bonds we remain,

Dear Brother, affectionately yours,

R. J. BLACK, *Chairman pro tempore*,

T. W. J. WYLIE, *Cor. Sec.*,

W. STERRETT, *Rec. Sec.*,

G. H. STUART, *Treas.*,

} *Executive Committee*
} *of Board of Missions*
} *of Ref. Pres. Church.*

Philadelphia, July 6th, 1852.

(B.)

MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH.

1. God has a great work to do in the world before his kingdom shall have come. More than *six hundred millions* of our fellow creatures are ignorant of the true God, and multitudes of those who have some knowledge of God refuse to obey him. He has appointed his Gospel as the means of turning them from the power of Satan, and has commanded his church to preach it to every creature.

2. Every Christian has a part of this great work of evangelizing the world to perform, and his principal business in the world is to do this work. "This people have I formed for myself; they shall show forth my praise." Isaiah xliii. 21.

3. The Church of God is one, and all its members should be united in doing God's work. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. And the eye cannot say to the hand, I have no need of thee, nor again the head to the foot, I have no need of you. Now ye are the body of Christ and members in particular." 1 Cor. xii. 12.

4. It is time that we arouse ourselves to do God's work in good earnest. We have lived too long already in forgetfulness of our chief end. While we tarry, souls are perishing; two millions every month, sixty-six thousand every day, perish without God and without hope. Our own lives are fast flying. The providence of God is opening the door wide to us, and breaking down the barriers of despotism and superstition, which prevented hundreds of millions from hearing the gospel, and is bringing hundreds of thousands of Papists and Heathens to our very doors. Let us up and work while it is day, "The night cometh when no man can work." John ix. 4.

5. Every Christian should do something to extend the kingdom of God, by saying to his neighbour, "Know the Lord;" by continual and earnest prayer for the progress of the Gospel, and by dedicating a fixed proportion of his income for the service of God. These appropriations should be voluntary; "The Lord loveth a cheerful giver;" proportioned to the ability of the donor, "It is accepted according to that a man hath;" and made regularly and weekly as a part of the sanctification of the Sabbath, and as acts of worship pleasing to God: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." 1 Cor. xvi. 2, and 2 Cor. viii. "With such sacrifices God is well pleased." Heb. xiii. 16; Lev. xxiv. 8.

6. Collectors should afford every member of the church, old or young, rich or poor, an opportunity of enrolling his or her name, and should cheerfully accept the smallest offering from the poor of God's people, knowing that if there be first a willing mind, it is accepted; and should collect these contributions at least once a month. They should meet regularly once a quarter, to give in their collections to the Treasurer; and should make these meetings as edifying as possible, by reading accounts of the progress of the Gospel, singing some of those inspired Missionary Hymns with which the Book of Psalms abounds, (as Psalm ii. lxxvii. lxxii. xvi. cx. cxxxii., &c.) reading appropriate portions of Scripture, and united prayer for the outpouring of the Spirit and the coming of the kingdom of Christ. Much depends on the energy and perseverance of each Collector, and especially of the Secretary, who should keep the accounts, call meetings, correspond with the Secretary of the Board of Missions, and furnish him with an exact list of all the contributors and their contributions. Zeal, system, perseverance and prayer, are indispensable to success. Beloved brethren and sisters, "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

(Document D.)

To the Secretary of the —, auxiliary to the Home and Foreign Missions of the Reformed Presbyterian Church.

The year for which the collecting cards were prepared having expired on the 1st of May, I have now in the pleasure of transmitting you a fresh supply for the use of the collectors in your congregation during the coming year. As it is important that the missionary operations of our church should be systematically conducted, permit me to request that you will transfer to these the names on the old cards, and use those now sent. I am exceedingly sorry that, owing to the hurried manner in which I was compelled by unavoidable circumstances to pass through the western churches, many members of the church were overlooked, and their names are in consequence not enrolled as contributors to the missions. May I beg you, my dear friend, to supply my lack of service in your congregation, by placing on these cards the names of all the members of your congregation, whether they have yet had an opportunity of subscribing or not, before putting them into the hands of the collectors. Of course, you will leave the front columns blank, opposite the names of those who have not yet subscribed. The collectors will thus be reminded to call upon these brethren and sisters, they will feel grateful to you for giving them an opportunity of testifying their love to Him who loved them and gave himself for them, and you will have the consciousness of doing what you can to avert from beloved brethren that awful sentence, "*Ye did it not to me.*"

In the report of the Saharanpur Mission for the last year, in this month's *Banner of the Covenant*, and the accompanying letters, we have many causes of thanksgiving and encouragement to go forward in the Lord's work. Since the *Banner* went to press, letters to the 4th of March have been received from Messrs. Caldwell, Campbell, Wylie, M'Leod, and M'Master, containing most gratifying information. Your labour, my dear friend, has not been in vain. The report of the cheerful, active, prayerful exertions of the youths of our church seems to have infused fresh energy into the souls of our devoted missionaries, and there is reason to hope that the Lord is waiting to bestow blessings on our mission, in answer to the prayers of his people.*

My dear friend, what voice do we hear in these things? Who has inclined the hearts of hundreds of besotted Hindoos to come daily to hear the good news of a Saviour's love? Who has opened the eyes of hundreds of blinded Pagans to see the folly of idolatry and renounce it altogether? Is not he also able to give them the further influences of his Spirit that they may receive the love of the truth? Is it not that same Spirit of Christ who is now stirring up our missionaries to plan, and dare, and do things which, twenty years ago, would have been pronounced the wildest extravagance, but which now are seen to be dictated by the providence as well as the Word of God? O, for a spirit of believing prayer among us, that God would bless his own word, his own servants, his own work; that he would arise, plead his own cause, and take the nations for his inheritance! Let us, my dear friend, hourly commit into his holy keeping—saying, *Thy kingdom come.*

Affectionately yours,

ROBERT PATTERSON.

* See the extract from Mr. Campbell's letter published in the Report of the Board of Missions, p. 238.

COLPORTAGE.

During his tour in the west, the Rev. R. Patterson, the agent of our Board of Missions, found his attention much drawn to the colportage system, as a means of meeting the urgent spiritual wants of that section of our country. The following valuable report on the subject was presented to the Board last winter, and is now published in order that the interest of our people may be excited, and the efforts of the Board to introduce this plan may be adequately sustained. We hope that well qualified young men may offer themselves for the service, and that liberal contributions will be made on behalf of it. This is almost literally "going out into the highways and hedges," and revives the method so successfully pursued by the primitive Christian church, by the Waldensian Christians of the middle ages, and by the early Scottish Reformers. If judiciously conducted, and blessed of Heaven, we cannot doubt its success.

REPORT ON COLPORTAGE.

To the Board of Missions of the Reformed Presbyterian Church.

In making any observations on this subject, it is possible that your agent may be transgressing the strict proprieties of his relation to the Board, and giving cause to be regarded as obtruding his opinions unasked on the consideration of wiser and better men. If this should be the case, he would plead in extenuation of the offence, the general nature of his instructions, his inexperience and ignorance of the duties of his position, the urgent solicitations of pastors and elders of the churches around Chicago, his own sense of the deep importance of the matter, and the belief that the fathers and brethren who compose the Board, will regard the offence as venial when they give the writer credit for good intentions, and that they will give these observations prayerful consideration.

1. Our churches are few compared with the vast extent of the country over which they are scattered, or the numbers of the population. Churches of any kind are few, and many who bear the Christian name have neither Christian faith nor practice. Our congregations are small, widely scattered, newly organized, the great majority newly connected with our section of the church, and of course not intimately acquainted with our distinguishing principles and usages; they have struggled hard to support the preaching of the gospel in those congregations which have obtained it, they have not had settled pastors very long, many members of the church are not within reach of the ordinances, and now the sickness of one minister, and the removal of another, have diminished the supply. These congregations need sympathy, encouragement and aid.

2. The country is fast filling up with men of all nations, Norwegians, Germans, Danes, Flemings, French, Hungarians, Irish, and last, and most influential, New Englanders. These people have all shades of ideas about religion, but are not yet settled down into any regular permanent faith. Their former religious associations have been broken up by their removal from their old associates and venerated sanctuaries, and they are now ready to form new relations. Like the new prairies in which they live, they will soon give an abundant crop of something in the shape of religion to the world, but whether good or evil, weal or wo to the Church of God, and the liberty of the republic, depends on the seed that shall be sown there.

3. The whole of the vast regions comprehended in the States of Wisconsin, Michigan, Iowa, Minnesota, and the northern parts of Indiana, Illinois, and Mississippi, is about to be covered with a network of railroads, as unequalled

as its system of river and lake communications. The number, extent, completeness, and profits of the lines already constructed, afford a guarantee for the completion of the remainder. In a short time the superior facilities for travelling and transportation of produce, will make this healthy and fertile country become thickly settled and highly civilized. Already the neat and comfortable dwellings dotted over the prairies,—the thriving towns and villages which receive the traveller, where, ten or twelve years ago, the Indian hunted the buffalo,—manufactories and mills in every available situation,—a sixteenth of the public lands devoted to the support of education—colleges and extensive book stores in the rising towns and villages, attest the presence of a class of pioneers widely different from those who settled the middle states, and promise a type of civilization more energetic and intellectual than that introduced by them.

4. All the agencies of the evil one are at work here with a treble energy to obtain for him the government of this new nation. Rumsellers, gamblers, sabbath breakers, venders of obscene and infidel books and newspapers, socialist lecturers, universalist preachers, Swedenborgian philosophers, apostles of the Mormons, and interpreters of the spirit rappings, alike unblushingly present themselves and their doctrines for the approval of the public, and draw crowds of eager listeners. But, for silent, steady, systematic influence, Satan's masterpiece has not been equalled, and, accordingly, his chief aim seems to be to establish *popery* in this region. All his agencies are at work. Churches, monasteries, nunneries, hospitals, rear their heads in the towns and villages. Sisters of charity and of mercy, open their schools for the education of the children, and proffer their services to wait on the sick. Catholic book stores display the wondrous miracles of the dark ages, and the mysteries of purgatorial purification to the eye of the simple, and prints of the awful change of the wafer into real flesh and blood, are seen adorning the walls of houses of nominal Protestants. Shaven monks and cowled friars walk the streets of American cities in the West, in numbers and style unequalled in popish Ireland. Missionaries of all grades, nations and characters, frequent the hotels, travel on the railroads and steamboats, and visit the houses, intent on one great object, and pursuing it with a zeal which makes the ministers of Christ ashamed of themselves—the conversion of America to popery. The bigoted ultramontane Irish priest addresses his countryman in the beloved accents of his native land, and guides his steps to a place where he can be within the pale of the holy church, and under the protection of the blessed virgin. The philosophic, patriotic, beer-drinking German accompanies his flock from Faderland, and speedily collects funds enough from nominal Protestants to build a more substantial church than they themselves worship in. The zealous devotional scholarly convert from Puseyism finds ready access to the ear of the ladies, while the polite, educated, deistical Hiberno-French Jesuit converses of music and painting, acquaints his dear friend of the particulars of a grand mass to be performed in such a church, presents his perfumed card with a bow, and assures him of the infinite happiness which it will afford him to conduct his friend and the ladies of his family to a reserved seat on the occasion. The humble, cringing, begging friar gathers the dollars of the poor labourers, and carries them to the treasury of the spiritual Babylon. Rome seems also now to be altering her policy, and finding that the gospel she preached had no power over the hearts of the heathen unless the cross is propped up by the sword or the purse, withdraws her missionaries from India, China, and the Isles, and sends them to the more fertile soil of America. These things your agent gives from his own observation. He has met these men speaking half a dozen languages, who, after eight or nine years' labour in India, had not found a single convert steady in the faith, but whose few months' labour in Wisconsin had been rewarded with many families of converts. A signal of double import is thus hung out to the church. The impotence of any thing but the Word of

God, and the Spirit of God, to convert the heathen, and the fallacy of the foul delusion that the civilization, and liberty, and godless education of America are sufficient barriers to the progress of popery, are thus clearly manifested. The hand of God thus on the one hand, beckons the church to follow up her advantage in the mission field abroad, and leave no time for rallying their forces to the retreating foes; and on the other hand to call out her militia, and drawing the sword of the Spirit, charge to the teeth these invaders of our churches and our homes. "Reward her even as she rewarded you, and of the cup which the Lord has put into her hand, fill to her double."

5. The general instrumentality at the disposal of the Board does not fall within the range of your agent's suggestions. Whether the Board has authority to appoint preachers to particular stations,—if so, whether any are now at its disposal—whether if appointed they would go to the places indicated, or, whether, when there they would feel inclined to perform missionary labour, or satisfy their consciences by merely preaching to those who might come to hear them—your agent is not informed. There are, however, twenty-eight young men members, or children of members of the Reformed Presbyterian Church, now studying with a view to the ministry of the gospel, in various stages of literary progress. Some of these are now labouring acceptably and successfully in the employment of other churches and associations, as *Home Missionaries* or *Colporteurs*. Others equally well qualified are engaged in various secular pursuits, procuring the means of prosecuting their studies. Might they not be brought up to the help of the Lord against the mighty? The pastors and elders of the church here are unanimously of opinion that colportage is an agency well suited to the wants of the church, and the state of the world. They have urged me to recommend to the Board the employment of our theological students in that work; they promise to receive them with kindness and love as fellow soldiers of the cross, and in the hope that a number will speedily be thus employed, and some sent to this region, they subscribed liberally to the missions of the church. Your agent fully sympathizes with their feelings, agrees with their opinions, and cordially concurs in their recommendation.

On the merits of colportage as an agency for spreading the gospel, awakening sinners and building up the church—of its propriety as a mode of exhibiting our testimony to the world and to brethren of other churches, and of supplying the members of our own church with her doctrinal, historical and missionary works—the general interest which the employment of colporteurs excites in any church, and the vigorous exertions which our people have ever made when they had a definite object in view, your agent can add nothing to the full information which the members of the Board already possess. Nor is it necessary to remind them of its superior advantages, as a branch of education for the ministry, in giving a practical direction to the studies, drawing out the energies, lowering the self-conceit, exciting the zeal and love, enlarging the knowledge of human nature and almighty grace, of those who engage in it, nor of its beneficial effects as a course of training in courage, self-denial, and dependence upon God's strength, by which, teaching them to endure hardness as good soldiers of Jesus, the church may calculate on having men who are not ashamed of the gospel of Christ. Your agent would merely suggest that you have now the men—if the churches fulfil their engagements, you will have the means of employing them—a wide field lies open before you, some labourers have already entered, been blessed in their labours, and now cry for aid. May the Spirit of grace, faith, and wisdom, guide your deliberations.

If the Board should decide on the employment of Colporteurs, some preparation for the work is indispensably necessary.

1. On the part of the men to be employed. All who are selected for this purpose should be immediately put to the study of German with a native of

that country, as in every part of the West the German people abound and are accessible. One should study French, and the person intended for the North should be able to read the scriptures in Norwegian. No man should be sent out until he is able to read the scriptures in English with *accuracy, propriety*, and proper *emphasis*. In Ireland greater results have been produced by the simple reading of God's powerful word without note or comment, than by any other agency in the same time. The seed of the conversions now so general, was thus sown. Doubtless God's word is as powerful here as there. If the colporteurs are persons of sedentary habits, they should inure themselves to walking, beginning with short distances, and increasing until they can walk ten or twelve miles without fatigue. If naturally diffident, they should accustom themselves to speak in prayer-meetings, exercise their gifts in prayer and religious conversation, and frequently accompany some of the colporteurs or city missionaries on their visits in the city.

2. The Board would need to have proper provision made for a supply of Bibles, in English, Gaelic, German, Dutch, Norwegian, and French; of books and tracts from the Tract Society in these languages, of select works, say from the Presbyterian Board, on Arminianism, Baptism, Presbyterianism, and of the standards of our church, and popular and interesting works on her history and struggles. These should be in readiness, so that as soon as the students could be released from their present engagements, and receive the needful training, they might go out at once to the work. Particularly a cheap edition of the Doctrinal part of the Testimony is needed. Your agent has asked for it in most of the book stores in the towns he visited since he left Pittsburgh, and was uniformly answered that they had never seen the book; from which your agent infers that our banner for truth is wrapped around the flag-staff, and not displayed to the world as it ought to be.

These suggestions are most respectfully submitted to the consideration of the Board. If any action is taken on the subject, your agent would wish to be informed of it, as he sees plainly that if he were authorized to say that the Board had more definite objects in view for the promotion of Home Missions, other than merely sending licentiates on transient visits to preaching stations, the people would more willingly and more liberally contribute for the support of the missions.

Respectfully yours,

ROBERT PATTERSON.

Peoria, Illinois, Nov. 12th, 1852.

RECENT COMMUNICATIONS FROM INDIA.

Since our May and June number was issued, several interesting letters have been received from India, some extracts from which we subjoin. We are sorry that no one has yet offered himself to go out as an additional labourer in a field so important and so inviting. From the increased liberality of our churches, there can be no doubt that a sufficient sum would be contributed to meet the additional expense. We need to pray with increasing earnestness that "the LORD of the harvest would send forth more labourers into the harvest." Mercifully God has preserved those who are there, but how soon may their number be diminished. The calamity from which Mr. Woodside has been protected shows how uncertain is the time of labour for any one, and should lead to immediate action, that serious injury may not result from the sudden removal of one or more of our beloved brethren.

EXTRACT OF A LETTER FROM REV. J. CALDWELL.

Saharanpur, Feb. 23, 1853.

My dear Brother:—We are getting on here about as usual. The other day an inquirer on the subject of Christianity presented himself, of whom I think there is some good ground to hope. His statement is that he has been in search of the truth for about a year and a half, during which time he connected himself with the Mohamedans, but soon discovered that their system was not the true one. He attended our preaching place in the city several evenings, and heard of the Saviour dying for sinners. This he said was the most consolatory doctrine, and having intimated his views of Christianity to one of our native assistants, he was brought to my house—having been questioned as it regarded his motives, &c., he was set to learn to read, and has made rapid progress for the time. What he may turn out time will show, but I do trust he is a chosen vessel of mercy.

Your Brother in Christ,

J. CALDWELL.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Landour, April 1st, 1853.

My dear Mr. Wylie:—A short note in February would put you in possession of information to that date. We were then hibernating on this mountain peak, surrounded with deep snow, which did not totally disappear till about the 20th of March. We found a winter residence here more agreeable than we had anticipated. The month of February was extremely mild, until the thaw set in, when it became rather unpleasant. My own health has improved considerably, and I now entertain a good hope of ultimate recovery. I have great reason to feel thankful for the measure of health I enjoy, and which enables me to enter upon active missionary labour during the summer. I propose spending the greater part of the ensuing six months among the Hill people, making extensive tours into the interior, where the gospel has never yet been preached. This method of spending the summer will, I trust, be both beneficial to my health, and enable me to do some good where I go. There is just as much missionary work to be done in the Hills as on the plains, in proportion to the number of the inhabitants, and I doubt not, operations among this people, if well sustained, would be more successful than in the plains. I hope to be able to start on my tour about the 20th of this month. Should I remain out all the season, you need not expect to hear from me very regularly, as I shall be far distant from post offices; but I shall keep a journal from which I may afterwards send you some notes. I should have been *now* at the Hardwar Mela but for an accident that happened on the 8th of March. During a violent thunder storm that occurred on the morning of that day, our house was struck by lightning, and a massive double roof of timber and thatch burned to ashes. On these hills many houses are roofed in a manner peculiar to India. Ours is one of them. First, there is a flat roof made of bricks and mortar. Arches are built from beam to beam, butting against each other, so that the roof becomes in a manner self-supporting. Over these arches, which are *very little* raised, mortar is thrown and beaten so as to form a very hard surface. This roof of itself would be quite sufficient to turn the rain, but in the winter it is liable to be injured by frost. To prevent this, a timber roof, of a very substantial character, had been thrown over the flat roof, and after a trial of both these, a third of thatch was added. This was the condition of the house when purchased by us, and remained so till the morning of the fire. The accident took place about 1½ o'clock, A. M. It was a very stormy night, and the tremendous peals of thunder kept me awake. I heard the crash that must have struck the house, but did not for a moment suppose that it was so near. Sometime afterwards, I heard what seemed to me the falling of very large hail. I looked out the window, and found that one quarter of the roof

was on fire. We immediately cleared the house of all our furniture, &c., but it was useless to attempt stopping the flames. Water is nearly a mile distant, and has to be carried by mules up a very steep ascent. So soon as the alarm was given, the commanding officer of the station, his adjutant, and all the European soldiers in the *depôt*, with a number of native officials, appeared on the ground, and did all they could to prevent damage to the building. The government mules were also brought out, and a good supply of water was forthcoming, but the devouring element was not to be quenched so long as it found any thing to consume. For nearly three hours, I was in the utmost anxiety about the result. I feared that the *flat roof* would give way. Had this been the case, the consequences would have been disastrous. But so well is it constructed, that, though the fire raged over it for nearly three hours, it is not in the least degree injured. Had we known what the result would be, we might have slept in our beds, and allowed the fire to expend its fury over our heads, and not a single thing would have been injured inside the house. As it was, I am happy to say that we sustained very little loss, and the building has in no respect been damaged. That day I wrote for Mr. Campbell to come up and consult about what we should do. Two days after he came, and we decided that the flat roof, as it now is, is quite enough; that in order to prevent the ravages of the frost, and guard against leaking, we should have a coating of tar, and light canvass put over the mortar, and repair the plastering, &c. This I am now engaged in doing, and will soon have all again put to rights. The expense of the repairs I cannot at present say, but I fancy, altogether, it will not cost \$200.

The place where the fluid passed down is at the junction of two walls—that of the kitchen with the main house. It completely shattered one of them. We think the lightning may have been attracted by a copper water-spout, which ran across that part of the building, and which was completely flattened, and in one place perforated by the fluid.

We have great reason for thankfulness that no lives were lost. Had the lightning passed into the sleeping apartment, we could hardly have escaped. It is consolatory to reflect that every flash of lightning is directed by an all-powerful hand. Had He who rules the elements seen fit to direct it against our persons instead of our house, we could not have escaped; but his kind providence, in sparing our lives, leads me to hope that there is still something for us to do in this land yet. We would desire to make this an occasion for fresh dedication to the service of our Heavenly Master, and earnestly pray that the lives he has thus spared may be spent in promoting his glory among the heathen.

I have heard nothing in regard to the Theological Seminaries this winter. I hope there is a large increase in the number of students. I have thought a great deal, since I came to India, about the small number of students in our church. I should like to see a much larger number. If every congregation in the church would send yearly a *single* student, what an increase it would give. Now I think every congregation in the church ought to contribute more than a single student. At our present rate of increase, little progress can be made in church extension. I think if Christian parents, and *ministers* of the Gospel, would do their duty, we would see a much larger number of the pious youth of the church devote themselves to the work of the *Ministry*. I have written part of a short appeal to the *mothers* in our church on this subject, urging them to a more general dedication of their sons to this work. Should I find time to finish it before the mail leaves, I will send it with this, and should you think proper, publish it in the Banner. The Brethren Campbell and Caldwell, accompanied by two of the missionaries of the Presbyterian Board, are now at Hardwar. They are a *strong* party this time, and I hope will do great good. This celebrated Mela (fair) is every year becoming weaker and weaker, while it is gratifying to think that our missionary strength is be-

coming greater and greater. The final event is not doubtful. Mr. Campbell writes that on last Sabbath they had a delightful communion season at Saharanpur. Twenty-two communicants sat down at the Lord's table. I was very sorry to be absent on such an occasion.

We are all enjoying good health as a family. During the snow, I caught a bad cold, which was greatly against me; but it is now quite gone, and I enjoy excellent spirits. The accident to our house has interfered a good deal with my plans; but I hope soon to get out into the interior. During Bro. Campbell's visit here, after the fire, he preached, and baptized our little daughter. The service was attended by a considerable number of Episcopalians, who admired the whole services very much. With the warmest Christian regards to you all, I remain affectionately yours,

J. S. WOODSIDE.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Simlah, May 12th, 1853.

My dear Mr. Wylie:—I had hoped to have a large packet for American friends ready, but found so little time to write, during my journey from Landour to this place, that I was unable to attempt foreign letters. I send this note through Bro. Janvier, of Lodiana, who is now here, and who is just closing a packet for New York. Bro. Warren, of Agra, and I left Landour a little over two weeks ago, and after twelve days' marching over the hills, arrived here on Tuesday. I have taken some notes of the trip, and when I get time, shall furnish you with some details. At present I have only time to say that we have thus far had a pleasant journey, though the roads are, in some places, very difficult to be travelled. Our route lay over a succession of ridges. This involved a great deal of ascent and descent. The country through which we have passed is thickly inhabited, and we have had excellent opportunities for preaching the Gospel and distributing books. No *missionary tour* had ever been made through this region before. Every where the people listened to us attentively, and were evidently pleased with what they heard. Some were afraid of our books at first, but latterly we have distributed a considerable number. My companion, Bro. Warren, is a New Hampshire man, who has been in India fifteen years. He leaves here for America in November next, to be about two years absent. He is a very excellent linguist, and preaches very fluently in Hindustani. He will pay you a visit in Philadelphia, and will be able to give you a good oral account of our present journey. We are resting for a short time at this station, and hope to start the day after to-morrow on our journey again. I have not heard from Saharanpur since I left Landour, nor have I heard from my own family. The letters that should have come by the first of this month, I have not seen. I hope before leaving Simlah to get some. After leaving this place, I go about four days in a south-westerly direction, then turn to the north-east, and hope to reach Landour again before the setting in of the rains. At one time I intended penetrating beyond the Snowy Range, and remaining out of reach of the rains; but I could find no suitable companion, and am obliged to abandon that journey. Bro. Warren leaves me three days' journey from this place, and returns to the plains. My health is now very good, and is, I think, improving by my journey.

I must conclude in haste, as the time is up. With warmest love to all Christian friends, I remain your brother in the Gospel,

JOHN S. WOODSIDE.

GENERAL ASSEMBLY, NEW-SCHOOL.

The New York Evangelist states the most important action of this Assembly to be a resolution to raise during the year \$100,000 for church extension, and the adoption, after a long and angry debate, of resolutions on slavery, as follows:

1. That this body shall re-affirm the doctrine of the second resolution, adopted by the General Assembly, convened in Detroit in 1850, and—2. That with an express disavowal of any intention to be impertinently inquisitorial, and for the sole purpose of arriving at the truth, so as to correct misapprehensions, and allay all causeless irritation, a committee be appointed of one from each of the Synods of Kentucky, Tennessee, Missouri and Virginia, who shall be requested to report to the next General Assembly, on the following points:

1. The number of slaveholders in connexion with the churches, and the number of slaves held by them.—2. The extent to which slaves are held from an unavoidable necessity imposed by the laws of the states, the obligations of guardianship and the demands of humanity.—3. Whether the Southern churches regard the sacredness of the marriage relation as it exists among the slaves: whether baptism is duly administered to the children of the slaves professing Christianity; and, in general, to what extent and in what manner provision is made for the religious well-being of the enslaved.

Your committee recommend,

4. That this Assembly do earnestly exhort and beseech all those in our church who are happily relieved from any personal connexion with the institution of slavery, to exercise due patience and forbearance toward their brethren less fortunate than themselves, remembering the embarrassments of their peculiar position, and to cherish for them that fraternal confidence and love to which, as Christian brethren, they are entitled, and which they the more need in consequence of the peculiar trials by which they are surrounded.

The resolution adopted at Detroit, referred to in the above report, is as follows:

“Resolved, That the holding of our fellow men in the condition of slavery, except in those cases where it is unavoidable by the laws of the state, the obligations of guardianship, or the demands of humanity,—is an offence, in the proper import of the term as used in the Book of Discipline, chapter 1, section 3, and should be regarded and treated in the same manner as other offences.”—*Ex. P.*

GENERAL ASSEMBLY, OLD-SCHOOL.

A new Theological Seminary for the West, on a large scale, was created. It was located at Danville, Kentucky.

The vote stood at the close of the discussion, for Danville, 122; New Albany, 33; St. Louis, 80; showing that Danville had a decided majority of all the votes cast.

Rev. Dr. Boardman was elected to the Princeton Professorship, by a vote of 130 over Dr. Plumer, 31; Dr. M'Gill, 51; and Dr. Spring, 5; Dr. S. having absolutely refused to be a candidate.

Dr. R. J. Breckenridge was elected to the Professorship of Didactic and Polemic Theology in the new Seminary at Danville; Dr. E. P. Humphrey, to the Professorship of Ecclesiastical History; Dr. B. M. Palmer, pastor of the First Presbyterian church of Columbia, S. C., to the Professorship of Oriental Literature and Biblical Criticism; and Dr. P. D. Gurley, pastor of the First church, Dayton, Ohio, Professor, we presume, of Pastoral Theology and Composition of Sermons, though it is not stated definitely what is his professorship.

Dr. M'Gill was re-chosen professor of Ecclesiastical History and Church Government in the Seminary at Allegheny City, and Rev. Dr. John Hall, pastor of the First church in Trenton, New Jersey, to the professorship of Pastoral Theology in the same institution.—*Id.*

THE GENERAL SYNOD OF THE PROTESTANT DUTCH REFORMED CHURCH met in the Third Dutch Church of this city, on Wednesday of last week, and was opened with prayer by the Rev. Dr. Abel, Moderator of the last Synod. Above fifty members were present. The Rev. Dr. Kennedy, of Albany, was chosen President, and Rev. Dr. Berg, Assessor; and Rev. Messrs. Strong and Taylor, Clerks.

It appears by reports presented, that this Church is in a prosperous condition; her college, seminaries, and churches are well filled. On Monday, after a long discussion, the Synod adopted a resolution suspending its correspondence with the Synod of the German Reformed Church, on account of certain Romish errors, believed to be countenanced by that body.—*Id.*

THE ASSOCIATE SYNOD.

The fifty-second Annual Meeting of the Associate Synod of North America was held in the city of Pittsburgh May 18, 1853, and continued, by adjournment, to the 27th. From their Minutes, which have just been published in the July No. of the *Evangelical Repository*, we glean the following particulars:—The body comprises 17 Presbyteries, 114 settled ministers, 54 missionaries and ministers without charge, 250 congregations, 18,157 communicants, and during the past year, \$4612.76 were contributed to their several funds. There were present at the recent sessions, 97 ministers and 53 ruling elders. The Synod is not a representative body, but is composed of all the ministers and a ruling elder from each of the churches within their communion. There is a probability, however, that their organization will be made more conformable to our own. Steps have been taken toward that end by overturing the presbyteries, whether the Synod shall be divided into sub-Synods, and a General Synod established, to meet by delegation.

They have had under their care a mission to Trinidad, the only labourer in which at present is a minister of the Free Church of Scotland. One missionary was sent the present year to California, who will probably remain in San Francisco, and there are four missionaries in Oregon. These last have recently united with the Associate Reformed missionaries in that territory, under the name of the United Presbyterian Church of Oregon. This seems to have created a difficulty with respect to their ecclesiastical standing, and their claim for continued support, the definite settlement of which is postponed until next year. The establishment of a mission in Hindustan was resolved upon. Ten ministers were nominated, with whom the Board of Foreign Missions were directed to correspond, and to report two persons as missionaries, and two alternates, for the choice of the Synod at its next meeting.

Some changes were proposed in their missionary agency, but were laid over for consideration till next year. They contemplated the placing of all the missionary operations of the church, both foreign and domestic, under the care of one Board, to consist of one minister and one ruling elder from each Presbytery, and the appointment of two executive committees—one for the management of the foreign mission, to meet in the city of New York; the other for the management of the domestic mission, to meet in some other place not named. The establishment of a Church Extension Fund, and of a Book Concern, was agitated, but no final action was taken.

The number of students in the Theological Seminary at Canonsburgh, Pennsylvania, during the past session was 28. The question of its future location was discussed at some length, but its final settlement was postponed until next year. The estimates of expense for the present year are as follows, viz.: Board of Home Missions, \$5000; California Mission, \$1200; Board of Education, \$1500; Synod's Fund, \$1000; which was apportioned among the several Presbyteries, according to their various ability.

A friendly letter from the Free Church of Scotland was read; and the letters which passed between this and the Associate Reformed Synod, on the subject of a union between the two bodies, are printed in full in the Appendix.

A series of resolutions was adopted, opening the way for the return of the ministers and congregations exscommunicated in 1838, commonly known as the Bullions or Stark party. The acts of suspension and deposition upon them were declared to be no barrier to their restoration to the fellowship of the church by the Presbyteries in whose bounds they are.

The Synod adjourned to meet in Albany, New York, on the fourth Wednesday of May, 1854.

(From the Scottish Presbyterian.)

MEETING OF THE REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

This Court met in Glasgow, according to appointment, on the evening of Monday, May 2d, and continued its sittings throughout the three following days. The Moderator for the previous year, the Rev. John Cunningham, LL.D., the Synod's Missionary to the Jews in London, preached an admirable sermon from Rev. ch. iii. verses 7th and 8th. The Court afterwards requested Dr. C. to publish his discourse, which, we are glad to know, he has consented to do.

The Rev. James Gould, of Newton-Stewart, was unanimously chosen Moderator for the ensuing year.

The attendance of ministers and elders was very full—only two of the former in connexion with the Synod being absent, for reasons which were sustained. The gratifying amount of harmony which prevailed, and the earnestness and animation with which the members addressed themselves to the disposal of the various questions and items of business brought before them, rendered this meeting altogether one of the most interesting which it has been our privilege to attend, and furnished an assurance that the spirit of the Covenanters and their devoted followers has not yet forsaken the Reformed Presbyterian Church.

The Ministerial Support Scheme is one of the most important subjects brought before the meeting. It is of recent origin, and was at first sustained by the generous contributions of a few individuals. But it was considered proper, instead of leaning on a few, however willing they might be to continue their donations, to extend the area, and interest all the congregations of the Church in the work. Owing to this change in the mode of raising the fund, a considerable deficiency was reported in the Synod of 1852; and even this year the congregational contributions were not sufficient, without the aid of special subscriptions. It is a gratifying fact, however, that the congregational collections are every year increasing, thus showing a growing appreciation of the importance of the scheme, and increasing liberality on its behalf. It was well remarked by the intelligent and active elder from Edinburgh, that it was most desirable that the burden of the work in connexion with this scheme should be taken on themselves by the elders and members of the Church, so that the ministers may be relieved from it. To one person—the Rev. Mr. Neilson of Rothesay, belongs the chief merit of having worked it hitherto; but this proposal, emanating from such a quarter, and so far acted on by Synod, indicates progress in the right direction.

The business of the Foreign Mission was of a much more encouraging description than for several years past. It was a very providential circumstance that, on the morning of the day on which the Report was read, a letter arrived from Mr. Inglis, dated Aneiteum, December 15, 1852, the reading of which awakened in the minds of all the members the liveliest emotions of joy and gratitude, which were afterwards expressed by Synod engaging in the special exercise of thanksgiving and praise. The Foreign Mission is, beyond all doubt, in a more comfortable and encouraging condition than at any previous period of its history; and consequently the Committee were instructed to consider the propriety of sending out another missionary to join Mr. Inglis in the New Hebrides as soon as possible. The field is open and inviting. Let those in whom is the Spirit of the Lord listen to the cry which has come over from the other side of the globe, and consider the claims of the heathen, perishing for lack of knowledge. We can have no doubt of a display of adequate liberality by the members of the Church, if suitable workmen be found, and it appear that missionary work is actually done.

The state of the mission to the Jews was also found to be satisfactory. Evidence is furnished in the journal of the missionary that his labour is not altogether in vain. With untiring diligence and perseverance he has been breaking up the fallow ground, and sowing the good seed of the word of life among the descendants of Abraham in the great metropolis of the Empire; and there is every ground to hope that information has been communicated and impressions made, which, especially in the case of not a few young persons, will sooner or later yield fruit. Let not the friends of this momentous enterprise slacken their efforts or prayers on its behalf. The funds necessary for carrying it on with vigour and efficiency would require to be enlarged; and so much did the Synod feel this, that one of the two special public collections in the course of the year was ordered to be made for it.

The mission to Romanists in Glasgow has awakened considerable interest in the locality in which it is carried on. Many Romanists attend the meetings held by the missionary, and the best consequences may be expected to follow, through the blessing of God. Owing to an impression that the funds requisite for carrying on the work of this mission would be chiefly, if not wholly, furnished in Glasgow, the Church generally has not contributed towards them; and but for individual benevolence, on which it would be unwise to continue to depend, they would have been inadequate. Though no special collection has been ordered for it, yet it is earnestly hoped that its claims will not be overlooked.

Steps were taken with the view of securing a wider circulation of the Testimony of the Church, by having it sold at a cheaper rate than that at which it has hitherto been furnished.

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The Banner of the Covenant

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